THE

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Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SEMINARY AT PRINCETON, N. J. DELIVERED SEPT. 22d, 1823, BY ASHBEL GREEN, D.D.

My Young Friends; Candidates for the Gospel Ministry:

You are aware that it is a custom coeval with this institution, that its pupils, on their dismission at the close of every session, should be particularly addressed by one of the Directors of the Seminary. In the observance of the established usage, it has become my duty to address you at the present time: and I think it may be proper to begin with remarking, that as we are prone, in every thing which is customary, to fall into formality, there is evident danger that this service may become formal. The circumstances, indeed, in which it has hitherto been performed, have not been favourable to its being made either so instructive or so impressive, as it is certainly desirable that it should be rendered.* But as these circumstances have been changed for the better, and we have now every facility for an advantageous attention to this duty, I do assure you that I feel a very serious responsibility for its proper discharge; and let me remind you, that so far as the duty shall be rightly discharged on my part, it will create on yours a responsibility, not less serious than my own, to regard and profit by what you will have heard.

By the addresses made to you, on occasions like the present, the Directors of the Seminary wish to give their sanction, and the whole effect of their influence, to the counsels and instructions which they know you receive from your worthy professors: and they also suppose that there may be a few suggestions, which possibly may come with greater propriety, as well as with more weight, from a Director, speaking occasionally as the immediate representative of the Board, than from a professor, in the customary discharge of his official duties.

Both directors and professors—my young friends and brethren—treat you and address you as they do, because they feel towards you an affection and an anxiety truly paternal. They take a very deep and tender interest in all that concerns you; not only because you are their own pupils, for whose happiness, usefulness and respectability, they are naturally solicitous; but especially and chiefly because they see in you men who are shortly to minister in

* The practice had previously been, to address and dismiss the students of the Seminary at a late hour in the evening, after a day of fatigue, and at the close of a publick service in the church. It was impracticable, in these circumstances, to say much; and not easy to attend properly to what was said. The Directors had therefore determined at a former meeting, that the students should thenceforth be addressed in the Oratory of the Seminary, on the afternoon preceding the commencement of their vacation. This address was the first delivered in these favourable circumstances.

the precious gospel of Christ our Saviour, and in whose fitness for the sacred office the welfare of hundreds and thousands of immortal souls may be deeply concerned.

In meditating on what I might say to you at this time, with the greatest prospect of usefulness, I have thought that I could not do better, than to attempt to mark out for you the whole course which a theological student ought to pursue—how he ought to think and act—from the time at which he commences his professional studies, to that at which he enters on the actual discharge of ministerial duty. While, therefore, I briefly endeavour to do this, lend me, I beseech you, a serious and candid attention.

I. In the first place—It is of more importance than any thing beside, that a theological student should earnestly endeavour to retain, and as far as may be, to increase, the fervour and purity of his *personal piety*, through the whole of his preparation for the sacred office. We do not, indeed, believe, that piety, however ardent, without a competent portion of knowledge, will duly qualify a man to preach the gospel. But we do believe, not only that the most various and extensive knowledge, without genuine piety, will never qualify or authorize a man to become a publick expositor of the oracles of God, but that the *measure* of his personal piety will pretty accurately measure the real value of all his other qualifications, for the beneficial discharge of ministerial duty. In other words, we believe that in *proportion* as a minister's piety is fervent, enlightened, pure and humble, in that proportion all his other furniture will be rightly employed, all his duties will be easy and pleasant—his labours will be abundant and unceasing, and his success, under the Divine blessing, most likely to be happy and extensive. For the justice of this statement, I confidently appeal to the history of Christianity in every age, and to what may be made a matter of observation by yourselves, in taking a survey of the church at the present time.

In general, too, those ministers of the gospel who have been most eminently useful and blessed, have been distinguished for their personal piety, while they were *preparing* for their publick labours. Such, I say, has been *generally* the fact; for I admit there have always been a few exceptions: but enough only, I think, to show the sovereignty of God in the choice of his instruments and the communication of his grace. In almost every period, there has been an example or two, like Scott and Chalmers; and yet from the days of Timothy, to those of Martyn and Mills, it has been seen as the *ordinary* dispensation, that eminent piety, and eminent usefulness, in a minister of the gospel, might be traced back, to the state of his mind when he was preparing for his work. Is not this, my young brethren, worthy of your most solemn consideration and regard? Believe it, on the measure of your personal piety *now*—on the *degree* in which your temper and affections are sanctified, the degree of your conformity in heart and life to the example of Christ and his apostles—you may rationally anticipate whether you will be *comparatively* comfortable or uncomfortable, useful or useless, in the whole career that lies before you.

I have placed this consideration the first in order, because it is not only infinitely the most important in itself, and as it relates to the great design of your theological education, but because eminent personal piety will, if possessed, have a natural and almost necessary influence to make you, *in every other respect*, what you ought to be. I verily believe that the theological student, or minister of the gospel, who has those sanctified affections—that steady glowing love to God and man, that deep humility, that kindness, meekness, gentleness, and benevolence, which constitute eminent piety, will hardly want any other guide, or aid, to make him amiable and acceptable, studious and

diligent; and whatever else is required by the character which he will be called to sustain. The spirit of the gospel, ruling in his heart and influencing all his conduct and conversation, will direct and keep him right in every thing important; and will recommend him to every description of persons, more than all the studied or artificial accomplishments, that, without this, he can ever possess.

Another reason why I have given priority and prominence to this consideration is, that it is connected with the character, the usefulness, and perhaps the very existence of this institution. If ever this Seminary shall cease to be a nursery of personal piety, then will its character be lost, in the view of all real Christians; its usefulness will cease; and as it certainly ought to be, so it probably will be, speedily blotted out of existence. And is there, think you, no danger of this? Ah! look to Geneva! Think what was the theological school there in the days of Calvin, and think what it is at present. Yes, there is danger—danger that what Geneva is now, Princeton may be hereafter.

It is, indeed, folly in the extreme, to make the possibility or the danger of degeneracy, an argument against a theological school. Every thing on earth, and nothing more than the precious word of God itself, may be abused, has been abused, and is constantly in danger of abuse. To argue against the lawfulness or utility of any thing whatever, from its liability to perversion, is weak and inconclusive. It goes to the prohibition of all improvement, and of every thing that is useful and valuable. The right inquiry is—What is the known, and natural, and proper *tendency*, of any institution? Now this tendency, in regard to a theological school, is not, I maintain, to corrupt a pure church, but to *preserve* its purity. And I speak from personal knowledge, when I say, that one of the most powerful inducements to the establishment of this Seminary, was the hope, that it would prove a powerful instrument for the preservation of the orthodox faith of our church, and of its scriptural form of government, as they are laid down in our publick standards.

It is, I believe, a matter of general, if not of uniform experience—and it is certainly natural that it should be so—that a theological school does not become corrupt, till after the church has become corrupt which furnishes it with pupils. Then, indeed, it does react, in a very powerful manner, on the church; to increase, and systematize, and prolong its corruption. The obvious truth is, that theological schools, being the institutions in which the teachers of religion form the sentiments and opinions which they afterwards communicate and inculcate, must always be potent engines, both for attack and defence, whether they be found on the side of othodoxy or of heresy. But to oppose such institutions because they may fall into the hands of hereticks, is just as wise as for a country to refuse to erect fortifications on its borders, and bulwarks in its territories, lest they should prove strongholds to its enemies, by falling into their possession. Now the purity of a theological institution, and of course the continuance of its salutary influence on the church, will be best of all provided for and insured, by keeping up among the pupils, a high tone, if I may so express it, of fervent, enlightened, humble, evangelical, personal piety. While this exists, the institution cannot be corrupted, nor materially perverted.

Let me then, my dear brethren, ask you affectionately and solemnly, —or rather let me beg you thus to ask yourselves—how stands this matter with you individually?—and how stands it in this Seminary collectively, at the present time? Are there any of you who must, on a fair view of your religious state and character, admit that you feel less engagedness in those exercises in which communion with God is carried on, a lively sense of divine things preserved on the mind, and the work of sanctifica-

tion rendered progressive—less of all this, than when you came to this institution? Has the pressure of your studies, and your care and exertions to make intellectual attainments, smothered and half extinguished the flame of piety in your hearts? Alas! *Perimus licitis.** Here, commonly, lies concealed, the danger of the first decay in the life and power of godliness, to every theological student, whether his studies be pursued at a seminary or with a private teacher. Are you then—I repeat it—really losing, or gaining, in the spiritual and divine life; and in a tender concern for the glory of God and the salvation of immortal souls? And how is it in the Seminary at large? Are those associations and social exercises by which practical piety is cultivated and kept warm and lively, preserved and cherished among you, as much as they once were?—or more than ever heretofore? Do you live together as a family of Christian brethren—loving each other, watching over each other, kindly admonishing each other, sympathizing with each other, helping each other, encouraging and stimulating each other, and in secret, as well as in publick, earnestly praying for each other, and for a blessing on your professors, on the Seminary, and on the cause of God in the world? In regard to these inquiries, I am not competent to judge, and I pretend not to judge you. I would hope for the best—But I do earnestly entreat you candidly and impartially to judge yourselves: And to do it under the conviction, that every individual of you has the deepest personal concern in the answers to be made to these inquiries; and that the welfare and the usefulness of the institution to which you belong are, also, most intimately involved in them.

II. Next to his personal piety, it is of importance to a theological student, to endeavour to conduct the whole of his studies in such a manner as to acquire the greatest measure practicable, of that knowledge and those qualifications, which will render him most useful in the ministry of the gospel, when he shall enter upon it. It would be manifest trifling to spend time in arguing this point; since to acquire the knowledge and qualifications which may render you able ministers of the gospel of Christ, is the main and avowed purpose for which you come here. Neither need I say any thing on the general course of your theological studies. That course is left—where it ought to be left—to the skill and fidelity of your professors, under the approbation of the Board. All that I propose, therefore, under this head, is to suggest to you, very briefly, a few things that may be of use, in prosecuting the great object that you have in view.

1. Be very sensible of *the value of your time*, while you remain at the Seminary. You will probably look back hereafter to the days and hours which are now passing, as the most precious of your lives. If you shall then see, that there was any attainment, or any portion of an attainment, which you might here have made, and yet that through neglect you did not make it, you will feel, and very justly feel, a most painful regret and self-reproach. Therefore, regard idleness, listlessness, and inactivity, as among the worst of faults. Let no moments be lost, and let no exertion in your power be wanting.

2. That your time may be most profitably employed, let all that you do be done *systematically*. When you come into active life, you cannot live entirely by system. Yet the more you do of this, to the very end of life, the more advantageously will all your time be spent: and now you have a happy opportunity to form and establish this habit. It is not enough that we be always doing something. There is a *busy idleness*, which is but one degree better than doing nothing. We should always be doing that which will be most beneficial to us: always that which is

* We are undone by lawful things.

exactly the most proper to be done, at the very time at which it is done. It is truly surprising, how much more will be effected by a man who governs himself by this rule, than by one who has no system, although he pass not a moment unemployed. Let every hour, and every half hour, of the four and twenty, during term time, have its appropriate occupation assigned; and keep to your arrangement with determined resolution, though it require much self-denial. You will certainly live more happily, on the whole, in this way than in any other. Let devotion, study, meals, exercise, and amusement, all be reduced to system.

3. Be sensible of the importance of acquiring some *liberal knowledge of a general kind*, while you are pursuing your theological studies. Theology, indeed, is to be the great object of your attention; and to neglect this for reading or studies of any other kind, however entertaining or ornamental in themselves, ought to be regarded as absolutely criminal. No minister of the gospel, indeed, even after he is fixed in a pastoral charge, ought to pursue any studies seriously, or so as to occupy a considerable portion of his time, except those which will be auxiliary to his holy vocation. His talents and time are consecrated to God, for the teaching and inculcating of evangelical truth and holiness; and whatever will not, directly or indirectly, minister to this end, he ought to consider as prohibited to him. But certain it is, that almost every kind of liberal knowledge will, if rightly employed, enlarge a gospel minister's sphere of usefulness. Without some portion of this knowledge, beyond what is technical in theology, a clergyman will not, especially at this time and in this country, have nearly as much influence, as he would otherwise possess. It ought to be apparent to the publick, that polite literature does not belong exclusively to men of the world. During your whole theological preparation, therefore, a subordinate attention should constantly be given to this subject. Review, and if you can, increase, your knowledge of the classicks; and of all that engaged your attention in your academical course. Make up the deficiencies of that course, if you have been deficient in it; and pay attention to some subjects that did not enter into it. With a view to improve your style and your taste—to familiarize your minds to refined thought, beautiful imagery, and polished diction—read the best writers in your own language both in poetry and prose. Let this be your amusement. In disposing of your time, set apart a proper portion of it for this employment; and take care that you do not exceed that portion: for to a mind of taste, there will be a strong temptation to pursue this kind of reading to an undue extent—In a single sentence, let me recommend to you an early and continued attention to the composition of sermons; as calculated to promote your immediate improvement, and greatly to facilitate your future labours.

4. Be constantly watchful and careful that your studies do not *destroy nor impair your health.* This is a point of the utmost importance; and yet I am almost discouraged from saying a word upon it, because it seems to me as if nothing but a mournful experience will ever teach studious youth to pay it any such attention as is of much avail. Some through sheer laziness, and many through a false idea that taking suitable exercise is a waste of time, or not necessary to them, neglect it as a matter of daily attention, till their health is gone altogether. Then they are compelled to lose months, and perhaps years in succession, in recovering strength enough to study vigorously at all; and very often they drag through a whole life which is little else than a long disease; and in which, with all the discomfort, and pain, and mortification, which they suffer, their usefulness is not more than half what it would have been, if they had taken seasonable and suitable care to preserve their

health. The truth is, a student employs none of his time more *economically*, none more *advantageously*, than that which he spends in taking as much bodily exercise, every day of his life, as is necessary to keep his constitution sound, and his spirits lively and vigorous. This, therefore, he ought to regard as a sacred duty—as really so as to pray in his closet, or to attend the lectures of his professor. I speak thus, my young friends, because, on my own observation, I am persuaded there is utterly a fault among you, in this matter—a fault indeed which I admit calls for more sympathy than censure; because I know it has commonly proceeded from a desire to make the most of the scanty space which could be spent at the Seminary. But how many of your fraternity have in this place—a place proverbially healthful—lost their health altogether? and how many more have weakened their constitutions, to such a degree as to render it doubtful whether they will ever be fully restored?

It is not a short and occasional walk or ride, when you are already worn down and exhausted, that will suffice in this concern. You must avoid exhaustion, if possible, altogether. You must take exercise, even when you do not feel as if you needed it. You must take it daily, and take it by rule and measure, if you expect to experience its beneficial influence. You must avoid late hours: you must rise early: you must use a temperate diet: you must, two or three times in a day, detach your minds from your studies, and engage in moderate exercise of some kind or other, till your whole system is sensibly affected by it.* Do this, and apply your minds closely to your books while they are before you, and the result will be, I assure you, that you will acquire more knowledge, during the period you spend at the Seminary taken altogether, than you can on any other plan; and you will probably go away with health and vigour, that will enable you to enter on your ministerial labours with comfort, and continue them with energy and effect.

III. In the next place—It is of the utmost importance to a theological student, *to regard and treat his professors and teachers in a suitable manner*, and to preserve in himself *an humble and teachable frame of mind*, without sinking into *servility*, or taking every thing upon *trust*. I put these things together, because they are manifestly connected, and because I have time to speak of them only in a very cursory manner.

I have never heard a complaint, my young friends, that the students of this Seminary did not, generally, treat their professors, and all their superiors in age and standing, with due respect and decorum. If to this there have been a few exceptions, they have certainly been so rare as to have had no effect whatever on the character of the institution. But it ought to be deeply impressed on the mind of every student, that it is an important duty, which he not only owes to those whose office and age entitle them to deference, but which he equally owes to himself, to render "honour to whom honour is due." You perceive that this is an express precept of revelation; and therefore is binding on every professing Christian. But in addition to this, allow me to remark to you, that there is nothing more unamiable in any young man, and especially in one who is a candidate for the gospel ministry, than a *deficiency*—not to mention *a gross and palpable transgression*—in regard to the point we consider. Nor is there hardly any thing that gives, to a discerning person, a more unfavourable opinion of the *general temper and character* of any youth, than to see him wanting in respect and courtesy, to those whom he ought to reverence and treat with deferential regard. In a youth who

* Locke, who was a physician, as well as a student, says—"Gardening or husbandry, and working in wood, are fit and healthy recreations for a man of study or business."

is soon to offer himself to the Christian publick as a teacher and an example to others, it certainly indicates a very culpable defect in both the temper and conduct, which are necessary to qualify him for the character and station to which he is looking forward.

Nearly allied to what I have just mentioned, or rather it is but another expression of the same improper spirit, is that self-sufficiency, and self-confidence in the justice of his own reasonings and opinions, which renders a youth unteachable, or disposed to think that his own mental elaborations are as good, and perhaps a little better, than those of his professor. Such a youth I have frequently thought—for such a youth I have frequently seen—acts very inconsistently in ever going to a place of education. Why does he go there, and spend his time and money as he does? Is he not already wiser than his teachers? Or does he pay them, and listen to them, only to convince them that he does not need their instructions? Seriously, my young friends, you ought to guard very carefully against any indulgence of this unamiable and unprofitable temper or disposition. And yet I think I would be the last person in the world, to recommend a servile docility; or to take the mere *dictum* of any man on earth for truth, or without a careful examination of it for myself. Here, then,—as well as I can explain it in a few words,—is the right view of the subject. On a point, in which your opinion differs from that of your professor, recollect that every impartial person, previously to an investigation, would say, that it was ten times more probable that the error should be on your side than on his. He—it would be said—is as honest as you are, his talents are at least as good as yours, and he has examined the point probably a hundred fold more than you. The recollection of this should make you distrust your own opinion, and very closely attend to the reasons which your teacher offers in favour of his. Yet after such an attention, candidly and repeatedly given, if you cannot adopt his opinion, retain your own—retain it *firmly*, but yet very *modestly;* remembering that experience and farther examination may lead you, as they have led hundreds before you, to alter sentiments which once it was believed could never be changed. I do not speak it without mature reflection, when I say, that I am satisfied that a large part of all the errors and heresies in religion, which have so lamentably disturbed the world, and ruined immortal souls, have been generated from the *crude conceptions* of self-confident men, and often young men; conceptions which they have first entertained and uttered without much examination, and afterwards have been led to defend through pride and obstinacy. This, I think, was pretty clearly the case with Arminius, although warned of his danger in a very friendly and faithful manner by Beza, who remarked at the time, that he had himself received and profited by a similar warning from Calvin.* Arminius would not take the warning, and you know the consequences. Beware that no fond notions of yours, my young friends, originate mischief in the church of Christ, which may last till the end of time—nay, which may extend into eternity.

IV. It is of much importance in a Seminary, such as that of which you are members, that every student should *rightly estimate the relation in which he stands to his fellow students;* and always feel toward them and treat them as that relation dictates and demands. It was a high and honourable testimony, and as such has been often mentioned, which the whole body of Christians in the first age of the church received, even from their enemies, when it was said of them—"See how these Christians love one another." But you, my young friends, are connected together, not only by the bonds of our common Christianity; not only by

* See Bayle's Dictionary—Article Arminius.

those ties which bind every redeemed sinner to his brother; not only by that attachment which every believer feels to all who bear the likeness of his Lord and Master—in addition to all these, your connexion is rendered strong and tender, by a close and delightful union in the same sacred studies; by being destined to the same high and holy vocation; by looking forward to the same employment in the vineyard of the Lord—the same labours and trials on earth, and the same distinguished reward, if you are faithful, in the kingdom of glory above. Among you, therefore, the warmest, and sincerest, and purest friendship and affection, ought to prevail, without any interruption. You ought to take a real and deep interest in each other's welfare. You ought to sympathize, truly and tenderly, with each other, in every discouragement, difficulty, or affliction, that you may meet with. You ought to help and encourage each other to the utmost of your power. You ought greatly to respect each other's feelings; so that they may not be wounded, by any thing that you say or do intentionally and deliberately—nay, by any thing you say or do sportively, carelessly, or wantonly. You ought to have no parties among you. Particular and endeared friendships between individuals, are certainly lawful—They are found every where else; and may properly be found here. But you ought to have no enmities, no antipathies, no rivalships, no alienations. If a brother is grieved, he ought, in a Christian manner and a Christian spirit, to tell the brother who has grieved him, of what he thinks was wrong; and the error, if real, ought to be immediately acknowledged and amended. No secret heart burnings or resentments, should ever exist in this house. A friendly intercourse should be kept up among you all indiscriminately; so that you may not only appear as a band of brethren, but be so in truth, and in an eminent degree—loving one another cordially, praying for one another fervently, feeling for one another tenderly, watching over one another and admonishing one another in the true spirit of fraternal affection; and all conspiring together to render this house a Bethel, and this society a bright exemplar of social Christian excellence.

It is not exactly known to me, my dear young brethren, to what extent the Seminary is, or is not, all that I have now stated that it ought to be. I do know that your kindness and attention to one another in sickness, and in some cases of deep affliction, have been truly exemplary. I also know that you have acted nobly in endowing scholarships, and in assisting individually, some of your indigent fellow students. But I have been fearful lest the true fraternal Christian temper should *decline* among you, and on that account I have spoken thus plainly, and with some repetition on this subject. I have been afraid that the freedom and point with which I have heard you sometimes remark on each other's exercises, has sprung, at least in a degree, from a spirit of recrimination, and that it has left a sting behind it. I have been afraid that parties would be engendered among you, marshalled under different individuals, of zeal and talents which make them leaders, without being recognised as such. I have been afraid of all this, because there is always danger of it in such a society as yours, —And therefore, "as my beloved sons I warn you." It was the hope of the founders of this institution, that among many other benefits to be derived from it, the youth who should study together here, would contract friendships and attachments that would be of the greatest use to themselves, and to the church at large, through the whole of their subsequent lives. Those who have hitherto gone from the Seminary have given good earnest that this hope is likely to be realized; and we earnestly exhort you to act while here, and when you go hence, in a manner to show, that every expectation of this kind is not only to be answered but exceeded.

V. It is of more importance than is usually supposed, or can easily be stated, that a theological student, through the whole of his preparatory studies, should pay great attention to *the formation of his habits and his manners.* Habit, it is tritely and truly said, is a second nature.—Habits when they have become inveterate by age, are changed with the greatest difficulty, and in fact are seldom changed at all. Hence the unspeakable importance of forming them rightly at first; for good habits, when once formed and fixed, in addition to every other advantage which attends them, are more easily sustained than bad ones—a good habit being nothing more than the constant practice of doing a thing naturally, and as it ought to be done. Now, as a minister of the gospel ought to be an example of every thing that is praise-worthy and excellent, it is peculiarly desirable that while preparing for his office his habits should be so formed that his example may, in all respects, be edifying; may adorn his office; may give weight to his character and effect to his precepts; may, in a word, enlarge his influence, and enable him to do good most extensively. I wish the subject to be viewed in this light, that it may be seen that I am not merely recommending something that is decorous and circumstantial, but a material and important Christian duty.

It is not possible that I should specify—if I had not already trespassed on your patience—all the particulars that should be regarded in forming good habits; for in reality they ought to extend to every thing—from the manner in which you act among your associates, to that in which you appear in the sacred desk and deliver the truths on which the salvation of souls depends. There is not a visible action of life, which you ought not to perform under the influence of a good habit. Nay, in secrecy and solitude, you should be careful of the habits in which you indulge. In thinking, as well as in speaking and acting, in the direction which you give to your thoughts, and the restraints to which you subject, or the license which you allow to your imagination, you should be sensible that you are incessantly, though often insensibly, forming habits; which will have an important influence on your inward peace, and eventually, it is probable, on your publick character. You should be watchful to detect any injurious or unseemly habit into which you may be falling, thankful to the friend who may apprize you of it, and ready to correct it, even when you learn it from an enemy. When a bad habit is discovered, oppose it with inflexible resolution and constancy; and never cease your efforts till the correction be complete, and you find it more easy and natural to do right than to do wrong.

In regard to manners, what shall I say? Unquestionably it is desirable that every minister of the gospel should be a gentleman in his manners. But perhaps you may be ready to ask, whether this be practicable? and if you judge it not practicable, you will of course think that it cannot be reasonably expected. I remark, that *courtly* manners cannot, certainly, be possessed by *every* clergyman: and for myself I say, that I would rather not see them in *any* clergyman, unless they have been chastised to the simplicity of the gospel—Then, indeed, I am willing to admit that they have an exquisite charm, an unequalled grace: and in this form I am ready to believe that they appeared in the apostle Paul. Further, if I were reduced to the necessity of choosing between opposite extremes, I am free to declare that, for a clergyman, I would prefer the manners of the clown to those of the dancing master.—I would rather see a clergyman as awkward as you can easily suppose him, than to see him a fop, or an accomplished master of ceremonies: for I am satisfied he may be the former, with far less criminality than he can ever be the latter. But I am persuaded,

dear brethren, that in this matter we are under no necessity of contemplating an impossibility, or of choosing an *extreme*. We have here, as in most other things, the option of something that is practicable, the choice of a happy *medium*. Yes, I maintain that there is a point in good manners which every theological student, without exception, may and ought to reach; and which whoever reaches, will be acceptable and agreeable to persons of every rank and condition in life. The point I contemplate I have actually seen reached, by almost every Moravian minister that I have ever known. The attainment requires little more, in order to make it, than the meekness, and gentleness, and benevolence, and courtesy, which the gospel itself explicitly recommends and enjoins; and a failure in which must, of course, be reckoned a real defect in Christian character. The man who has reached the point I have in view, is as free from all that boorish roughness, all that reserved haughtiness or sullenness, all that clownish rudeness, and all those disgusting habits and actions, which are so generally and justly offensive, as the courtier himself. This man is neither forward, nor sheepishly bashful; he is self-possessed, but modest and retiring; he is kind and civil; he is social and pleasant; he is desirous to please and willing to be pleased; he is respectful to age and station; he is never intrusive or officious; he is on all occasions accommodating, and ready to do every good office in his power; and he never arrogates precedency of rank, nor demands any undue attention to himself. Now I affirm, that every minister of the gospel, and every theological student, may possess this character; and that if he possess it, he will be offensive to no one in point of manners; and that a little intercourse with the world and with polished life—by which alone an easy and graceful carriage can ever be fully acquired—will make him a real Christian gentleman; more truly amiable and dignified, than all the artificial training on earth could ever render him. Aim, therefore, my young brethren, at the attainment, or character, which I have here described: aim at it constantly: consider it as a Christian duty to do so—It is, in the strictest sense, a Christian duty, and one too of very considerable magnitude: for, believe me, your usefulness, your ability to do good, will greatly depend on your visible demeanor; and the reputation of this institution will be, in no moderate degree, involved in this very thing. If your manners are agreeable, it will be greatly in our favour; but if they are repulsive and disgusting, we shall be injured exceedingly.

VI. Every theological student of a seminary, should be careful to *spend his vacations properly and profitably*. A vacation should always be spent in such manner as is best calculated to relax the mind, to recruit the spirits, and to improve the health of the student. No method of passing the time therefore ought to be adopted, which is inconsistent with these primary objects. But the time may be very profitably passed, not only without giving up these objects, but while they are directly pursued and most fully attained. The mind is not most advantageously relaxed by being idle, nor are the spirits best recruited, or impaired health improved, in the total absence of employment. An occupied and gratified mind—provided the occupation be moderate, and the gratification not intense—is most favourable to health as well as to happiness. Health is like fame—It is not most likely to be obtained by those who are always thinking of it, anxious about it, and eager to acquire it. The man who takes a journey in chase of health alone, will seldom overtake it. To have the best prospect of success, the mind should be interested with some concern of business, usefulness, or pleasure. Every student, and especially every theological student, should endeavour to make even his amusements directly beneficial, both to himself and to others.

In your vacations, those who have retained their health, may properly, for a part of the time at least, pursue some branch of study, especially if it be not of the abstruse or difficult kind. All who are not really sick ought to read some useful book—This may be done even in travelling. No scholar, or man of reading, ought to make a journey, or even a short excursion, without a book. Those of you whose circumstances will permit it, will do well to let no vacation pass without a journey, more or less extensive. This will afford opportunity to improve your manners, to mix with the world, and to learn some things which books cannot teach. A clergyman ought never to be a mere recluse, though he ought always to be fond of retirement and study. To no man whatever is a knowledge of human nature more important than to a divine; and there are three sources from which he ought to be constantly deriving this knowledge—his Bible, his own heart, and observation on the various classes and characters of men—their principles, motives, pursuits, actions, and habits.

As often as you can, in time of vacation, go into good company; and endeavour to leave no company without having profited by what you have seen and heard. In all companies keep it on your mind, that your character as Christians and as candidates for the holy ministry, is to be carefully and properly sustained. Avoid moroseness and austerity on the one hand, and trifling and levity on the other. Cheerfulness, serious cheerfulness, is that state of mind which you ought to cultivate, and make apparent in your intercourse with the world. Pleasantry, if not too frequently indulged, nor carried to an extreme, is not to be proscribed or censured. But on this point I feel constrained to warn you distinctly. We have known some theological students who, apparently from a desire to let it be seen that they did not consider mirth and laughter as sinful, have abandoned themselves to that which was really and reproachfully sinful. They have indulged in an extreme of jesting, and even of buffoonery; in unseasonable and excessive levity; in light and frothy conversation—in a word, they have acted and talked in a manner which was, in the opinion of all judicious observers, degrading to their character; and calculated not only to bring themselves into disgrace, but the office of the holy ministry itself into disrepute. Beware of this I entreat you—Beware of any approximation to this evil. Recollect that your character, wherever you go, will make you subjects of the scrutiny both of friends and enemies. Be careful, therefore, not only to bring no reproach on religion, but to adorn and recommend it, by your whole deportment and conversation. Endeavour actively but discreetly to promote it; especially among your juvenile acquaintance and associates, and in the families in which you may transiently reside. As far as you may have influence and opportunity, advocate and help forward all enterprises of charity, benevolence, and piety. Encourage religious associations and meetings for prayer, and attend them as often as you can.

If you find it practicable, you will do well in time of vacation, to go into a place where there is a revival of religion, and contribute your endeavours to cherish and extend it. Yet in doing this be discreet and guarded; and willing to conform to the advice and direction of the pastors and other experienced Christians, in the congregations in which the revival has taken place. To be in the midst of a revival of religion, is to be in one of the best schools, in which a theological student can pass a portion of the time during which he is making preparation for his sacred work. There he may see the *practical effect* of that divine word which he is to preach, when it is brought home to the hearts and consciences of men, by the Spirit by whom it was indited. There he may see the various exercises of those who pass

from a state of nature to a state of grace. There he may learn how to converse, and pray with, and advise those, who are asking with earnestness "what shall we do to be saved?" and there he may find his own soul warmed and animated, and his desires rendered active and ardent to awaken sinners from their awful slumbers, to lead them to the Saviour, and to extend the kingdom of God in the world.

Thus have I, my young friends and brethren, at more length than I at first intended, endeavoured to give you a kind of map or chart, to direct your views, and aims, and actions, in the whole of your preparatory theological course. We are now to take our leave of you for a season—Go, precious youth! the objects of our hopes, our anxieties and our prayers—go, and remember that the eye of God is upon you! Go, and keep in mind that the church of God is looking to you, as its future pastors and teachers. Go, and never forget the sacred character and office to which you aspire, and the solemn responsibility to God and man which rests upon you. Go, and make every preparation which your utmost exertions can effect, to enter the vineyard of the Lord "workmen that need not to be ashamed." We follow you with our prayers and our expectations. We pray and hope that when we shall be gathered to our fathers, you will stand up in our places, and fill them better than they have ever been filled by us—That you will be found pleading and promoting the cause of our dear and adored Redeemer, more ably, more worthily, and more successfully, than it has ever been pleaded and promoted by us: and that you and we may at last rejoice together, in that high and gracious reward which awaits those who shall have "turned many unto righteousness—who shall shine as the stars forever and ever." And "now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen."

DISSERTATION ON THE ABRAHAMICK COVENANT.

(*Continued from p.* 445.)

II. This constitution consists of a requisition or general command, binding Abraham and his seed to obedience; verse 9.

The enjoyment of privileges brings those who enjoy them under corresponding obligations of duty. This is a principle generally recognised among men; and is in part the basis of every political constitution. Reason teaches, that when God condescends to bless us—to put us into the enjoyment of great and inestimable privileges, we are bound to make returns of gratitude and obedience. But the common dictates of reason are, in fact, insufficient to excite and regulate us in the performance of the just and honourable part, which by our privileges we are called to act. The authority of God must also be brought to bear upon the conscience, by his positive command. Thus in this constitution under which Abraham and his seed were placed, and which secured to them great and inestimable privileges, they were bound to obedience by an express command—"Thou shalt keep my covenant, and thy seed after thee in their generations."

From the view already taken of this constitution, it is evident that the duty enjoined is very extensive. Long before this transaction, Abraham had been accepted of God, and had given strong evidence of his faith and obedience; and as it has already been observed, the present transaction did not annul any previous relations in which he stood, or any law under which he had been put: and therefore all that faith which he had exercised, and all that obedience which he owed, and had rendered to God, were to be continued. To these the special command was added—

"thou shalt keep my covenant." The rest of the world did not continue in faith and obedience; they kept not God's covenant, but wandered far from him into darkness, idolatry, and wretchedness. We therefore conclude, that to keep God's covenant includes—

1. The preservation of the true knowledge of God by instruction. After the days of Abraham, the nations generally lost the knowledge of the one only living and true God. And in the days of the Apostle Paul, "the world by wisdom knew not God." Parents neglected to hand down successively, by a religious education, the knowledge which God had given of himself, and of the way of salvation. Some professing to become wise—that is commencing philosophers—"became fools; and darkness covered the earth, and gross darkness the people." But God says to Abraham and his seed, it shall not be so with you; but you shall faithfully instruct your children from generation to generation, in the truth respecting my being and character, and the way of salvation which I have revealed. In no other way can you keep my covenant. It departs where ignorance enters and prevails—where parents and communities neglect the religious instruction of youth.

2. To keep God's covenant includes the preservation of his ordinances and worship, pure and entire. The principal ordinance then instituted, and through which all blessings flowed from God, was sacrifice. Combined with this was "calling upon the name of the Lord," including the whole worship which is required of God's rational creatures. These must be preserved as God prescribed them; and they must be handed down to posterity in their purity and simplicity, by all the means and exercises belonging to family and public religion. We have already seen that one great end of instituting the church, was to preserve the knowledge and worship of God, and a people to serve Him, when the rest of the world had apostatized and lost the means of salvation. And the history of the church and of the world shows, that when a people will not keep the ordinances of God pure and entire—when they corrupt them—or cease to teach their children the right ways of the Lord, they lose the benefits of God's gracious constitution, and produce a generation of aliens.

3. To keep God's constitution includes the faithful, solemn, and habitual performance of all the religious duties belonging to it. The knowledge of God and the ordinances of his grace, must have a practical influence. Every family and every individual, when come to years of maturity, must attend to sacrifice —to faith and prayer. Households must worship God, and individuals must worship Him, according to the institutions of his appointment. We find from the history of Abraham that this was his practice, and it was the practice of all his seed, just so far as they kept God's covenant.

4. To keep God's covenant includes an attentive application to, and proper use of, the external rite attached to this constitution, which at first was circumcision. This was a positive duty, enjoined upon Abraham and his seed—"Every man child among you shall be circumcised," verse 10. And again, "he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money, of any stranger that is not thy seed." Verse 12. This language is plain and decisive.

But two questions here arise. First, what is to be done if the servant who has arrived at years of maturity should refuse to be circumcised? And secondly, why were not females made the subjects of this rite? To the latter an answer shall be given, when the nature and use of circumcision shall be considered. To the first, the 14th verse affords the answer. All male servants who would not submit to be circumcised

were to be cut off from his people, i. e. to be excommunicated from the families and society of the church. "And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." It was Abraham's duty to teach and exhort his servants respecting the ordinance of circumcision—to lay before them the command of God, and the consequences of disobedience: and if they then would not submit, it was his duty to put them out of his family, and separate them from the society of God's peculiar people. And let Christian parents and masters seriously consider, if this duty is not as obligatory on them now, as it then was on Abraham.

The happy result of Abraham's attempt to bring all his servants, his whole household, under the constitution of the church by circumcision, is recorded in the last verse of the chapter. He had upwards of 300 men servants, capable of bearing arms, and not one of them refused to submit to this painful rite; and thus he had the unutterable satisfaction of seeing all his servants bound to him by a new and endearing tie, and laid under renewed obligations to walk in the fear of God. And might not Christian masters, if they would perform their duty in faith, expect the same happy result in the present day?

We learn from the history of God's providence, and may learn from our own observation, that where parents, masters and church officers have been faithful, in the instruction and discipline of those committed to their charge, God has granted his blessing; and that eternal life which flows through the blood of the covenant, has become the portion of the children and servants. On the contrary, when parents, masters, and officers of the church, have not kept God's covenant—have permitted those under their care to grow up ignorant of God—strangers to *his* nurture and admonition, and without his fear habitually pressed upon their hearts and consciences, they forfeit for them, membership in the church, and leave them to perish eternally. Thus, although eternal life be not absolutely promised, in this constitution, to parents and children, yet it is conditionally promised. If they lay hold of the privileges of the constitution, and improve them by faith and a diligent discharge of all the incumbent duties, they shall not only save themselves but their children. This is not only the doctrine of the scriptures, but it is necessarily implied wherever means are prescribed for the accomplishment of an end. The means of salvation had been afforded to Abraham, before this ecclesiastical constitution had been instituted in his family—he had improved these means for his own salvation by faith and obedience. These means, however, were about to be lost to the world, but to Abraham and his seed they were now made sure. And thus we see, as the Apostle Paul observes, that salvation, or eternal life, was enjoyed by Abraham before this *covenant of circumcision.* In fact the way of salvation has always been the same, since sin first entered—it has been through the seed of the woman, and by faith in atoning blood. Let parents then believe as Abraham did, and they shall be saved; and let them believe the promise for their children, and bring them up according to the requisitions of God's constitution, and their children shall be saved; for the promise is as much to their children as to themselves.

(*To be concluded in our next.*)

THE WORK OF THE HOLY SPIRIT.

(*Concluded from page* 448.)

In contemplating the work of redemption, as exhibited in sacred scripture, we find the following important facts.

I. The Holy Spirit prepared the human nature of Christ; for he was "conceived by the Holy Ghost." And the Holy Ghost dwelt in him,

qualified him, as man, for his work, and assisted him in it. It was foretold of him that "the Spirit of the Lord should rest upon him." Isa. xi. 2. Accordingly we are told that "the Spirit of the Lord was upon him." Luke iv. 18. "That he was full of the Holy Ghost." Luke iv. 1. And that God "gave not the Spirit by measure unto him." John iii. 34. Thus does the Holy Spirit dwell in Christ, the head of the church.

II. We are assured that he also dwells in each member of Christ's mystical body, that is in every individual believer; and that grace is given to each of them, "according to the measure of the gift of Christ." Eph. iv. 7. The presence of the Holy Spirit supplies the want of the bodily presence of Christ with his church. Our Lord Jesus, in his most interesting and affectionate conversation with his disciples just before his crucifixion, said to them, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you." John xvi. 7. It is owing to his presence and power that the preaching of the gospel is attended with success, and that sinners are converted to God. He dwells in all sincere believers. They are *the temples of the Holy Ghost.* They are "builded together for an habitation of God, through the Spirit that dwelleth in them." They have received *the earnest of the Spirit, and are sealed by him to the day of redemption.*

III. More especially, the Holy Spirit is the author of that spiritual union which exists between Christ and his people, on account of which they are called emphatically, as in our text, "His."—One with him, his redeemed and peculiar people. As the same Spirit which animates the head, animates each member of the body, so one and the same Spirit dwells in Christ, and in all the members of his body. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii. 9. Where he dwells he proves the reality of his presence by the effects which he produces. He is not inert, but powerfully active. We shall briefly notice a few of the effects which he produces, and which show the reality of his influence.

1. He regenerates the soul: he is the author of all spiritual life in man. "It is the Spirit who quickeneth." John vi. 63. Describing this great change the Apostle says, "you hath he quickened, who were dead in trespasses and in sins." Eph. ii. 2.

In effecting this great change, he first convinces of sin—shows to man his guilt and danger, as a sinner against God. He makes the awakened sinner sensible of the vanity and shortness of this life—that he is a dying, and at the same time an accountable creature—that his soul is of infinite worth, and that the loss of it is the most fearful evil of which he can conceive. He convinces him of the awfulness of dying unprepared to meet his Judge; and thus rouses him to a deep solicitude, in relation to what will be his condition in eternity.

The sinner is thus convinced of the infinite value of the divine favour, and of the absolute necessity of seeking the forgiveness of sin and peace and acceptance with God, in order to his being happy in eternity. This leads him anxiously to inquire, "what shall I do to be saved?"

The blessed Spirit now reveals to him the grace and glory of Christ, and the full salvation that may be obtained through him. He leads the sinner to the cross. There, an humble penitent, he confesses his sins before God, and laments them with sincere sorrow, and deep self-abasement. He resolves, in the strength of God, to forsake them forever, and that they shall no more have dominion over him. His heart is melted by a sense of divine mercy and condescension, displayed in the sufferings of Christ for sinners. He cordially receives Christ for his Saviour, and depends on him for the forgiveness of his sins, and for acceptance with God. This is accompanied with an

entire and cordial surrender and dedication of himself to God, with a sincere desire to become perfectly holy, and with a full purpose of heart to walk uprightly before the Lord.

Such is the great change effected by the Holy Spirit when he first renews the soul. An entire change is produced in the views, feelings, desires, and conduct of the individual, so that in all these things he is a new creature. He exercises repentance towards God, and faith towards our Lord Jesus Christ.

2. The Holy Spirit enlightens the mind, and thereby guides the soul into a cordial reception of divine truth. No person who is taught of the Spirit can make light of the truths of God's word.

In relation to the peculiar truths which belong to the word of God there is a twofold difficulty in the way of their cordial reception by mankind in general.

First, some of these truths are from the very nature of the objects to which they relate, so sublime, as entirely to transcend the grasp of human intellect. Hence arises an obscurity —an obscurity resulting from the vastness and grandeur of the object, and the limited nature of the human faculties.

To this class of truths belong many of those declarations which we find in the sacred scriptures concerning the nature and perfections of God, his eternal purposes, and especially the mystery of three persons in one Godhead, the incarnation of the Son of God, and the perfect satisfaction which he has made to divine justice for the sins of man. Here the human mind falters and stumbles. These objects lie beyond the utmost stretch of its powers fully to explore and comprehend. It is one of the absurdest maxims that was ever invented, that in religion, we are to believe nothing that we cannot comprehend—a principle which, if any man were to adopt and act on in the common affairs of life, he would be justly regarded as insane.

Again, another difficulty in the way of a cordial reception of all the truths of sacred scripture, arises from the depravity of our natures. The view which revelation presents of our nature, is exceedingly humbling to the pride of our hearts; while its strong prohibitions of all iniquity, and the spirituality of its precepts, awaken the hostility of all our depraved passions and appetites.

Besides this, one deplorable effect of the fall is, that through sin, darkness, in relation to spiritual objects, has been introduced into the mind. We have lost that warm attachment to the truth, and that vivid perception of it, which belongs to holy beings.

In order, therefore, to a proper apprehension of divine truth, there is a need of divine illumination: and it is the Holy Spirit who guides into truth. "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6.

No new truths are revealed to the renewed mind, beyond those which are already revealed in sacred scripture; nor is it necessary that they should then for the first time be known. On the contrary, they may have been for a long time in the mind, and speculatively assented to. But there are two things that distinguish and show the reality of the teachings of the Holy Spirit.

First, these same truths are set home on the heart with new light and power. They are seen in something of their reality and awful importance. They are cordially assented to, for the soul discovers in them a beauty and a glory never before perceived.

Again—they become practical principles. Before, they were no more than mere speculative notions in the mind, which did not affect the heart, or influence the life. But when the Holy Spirit applies them to the heart, they become principles of action, they influence the disposition, and regulate the conduct.

3. The Holy Spirit wherever he

dwells, sanctifies the soul—he gradually weakens and destroys its corruptions, and strengthens and increases the principles of holiness.

True, indeed, those who are really born again, as long as they continue in this life, are sanctified but in part: and the sinful infirmities which they exhibit in their temper and conduct, are sometimes pleaded by the irreligious against all religion, as though the whole were no more than a pretence. But notwithstanding these sinful infirmities of the true disciples of Christ, there is a grand distinction between every regenerate and unregenerate man. The one habitually lives in sin, the other habitually strives against it; the one sins and afterwards forgets it with thoughtless levity; the other, when he has sinned finds no peace till he has confessed his sin, and mourned over it before God, and sought forgiveness through the blood of Christ, accompanied with renewed purposes to watch and strive against it in time to come.

In all sincere believers the Holy Spirit mortifies sin, by enabling them to discern more clearly its enormity, thereby rendering it increasingly hateful to them; by weakening its power; by making them sensible of the hidden depths of depravity which exist in their own hearts; and by enabling them to practise more self-denial and habitual watchfulness against sin.

He likewise strengthens and increases those holy principles which in regeneration he implanted. He makes all in whom he dwells to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He strengthens their repentance, increases their love, deepens their humility, enlivens their faith, and excites them to heavenly-mindedness.

A lovelier sight can scarcely be beheld on earth, than that of a sincere Christian growing in holiness and ripening for heaven. What wonders can almighty grace perform! It subdues the wildest passions, changes the whole heart, and makes the man a new creature. It removes the most stubborn prejudices, and enables the man who possesses naturally the strongest corruptions not only to resist, but to conquer them. This is the strongest evidence of the genuineness of his religion, which can be given to others or to himself. When the Christian habitually increases in every grace, subduing pride and growing in humility; subduing anger and growing in meekness; subduing worldly-mindedness and growing in heavenly-mindedness; increasing in faith, in love, in purity, in contentment, in patience, in devotedness to God, submission to his will, and in usefulness to men —then he shows that he is Christ's indeed. Reader, may you and I have this evidence!

There are other operations of the Spirit which would afford matter for profitable meditation, which we must wholly omit. Sufficient, however, has been said, to designate real Christians. Those who are thus renewed, enlightened, and sanctified, have the Spirit of Christ, and have undergone that great change which is necessary to prepare them for the presence of God; while all those who are strangers to this blessed work of the Spirit are in an awful condition of condemnation and wrath. "If any man have not the Spirit of Christ, *he is none of his.*" He cannot call Christ *his* Redeemer; he has no interest in any of the blessings which Christ has purchased for his people. All who are saved are sanctified.

The grand proof that we are in a state of reconciliation and peace with God, is, that we have the Spirit of Christ. "As many as are led by the Spirit of God, they are the sons of God." He alone delivers from the bondage of sin, and produces that holiness, without which no man shall see the Lord.

The people of Christ are *a peculiar people;* they are "zealous of good works." They love Christ; they obey his voice; they follow his footsteps. "If any man will be my disciple," says the blessed Redeemer, "let him deny himself and

take up his cross and follow me." He tells us that they only are his brethren, who do the will of his Father who is in heaven; and that "many will say to him in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."

It is of the utmost importance for each one to examine seriously how matters stand between God and his soul. Have we the Spirit of Christ? Is sin the object of our sincere and supreme aversion? do we watch against it? do we confess and mourn over it before the Lord? do we desire and fervently pray to be holy? do we love Christ, and have we committed our souls to him? These are the evidences of genuine piety; and if we have them happy are we. We should bless God for his mercy shown to us, and be careful to walk worthy of our high vocation. Let us take heed that we "grieve not the Holy Spirit whereby we are sealed to the day of redemption."

Such as are living in sin should be seriously alarmed, as to what will be their condition through eternity.—Reader, is this your case? You are then without Christ, and consequently without hope, while you continue in your present state. Has sin the dominion over you? Are you a stranger to the work of regeneration, and so without the Spirit of Christ? Then assuredly you are unprepared for death, and in a state of awful unfitness for judgment and eternity: for dying thus, you must perish without remedy. Do you not tremble at the thought of meeting your God in your present condition? Why then do you delay to give that serious attention to the concerns of your soul which their vast importance demands? Is not God a God of mercy? Is not Christ an all sufficient Saviour? and is not the message of mercy addressed to you? Raise then your heart and your prayers to God, and earnestly beseech him to bestow on you his Holy Spirit. Cry mightily to him—"God be merciful to me a sinner." He encourages you to seek his grace. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

S. B. H.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

ON THE NEGLECT OF THE DUTY OF PRAISE IN PUBLICK WORSHIP.

"While we sing the praises of our God in his church," says Dr. Watts in the preface to his hymns, "we are employed in that part of worship which, of all others, is the nearest a-kin to heaven; and it is pity that this, of all others, should be performed the worst upon earth." We are sorry to believe, that in the century which has elapsed since this complaint was made, the reformation has not been sufficient to render the language inapplicable to the practice of the present day. And we think we can at this time safely adopt, from the same source, the following remarks:

"To see the dull indifference, the negligent and the thoughtless air, that sits upon the faces of a whole assembly, while the psalm is on their lips, might tempt even a charitable observer, to suspect the fervency of inward religion; and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches, still

want some degrees of reformation; nor are the methods of prayer so perfect, as to stand in need of no correction or improvement; but of all our religious solemnities, psalmody is the most unhappily managed; that very action, which should elevate us to the most delightful and divine sensations, doth not only flatten our devotion, but too often awakes our regret, and touches all the springs of uneasiness within us."

It does indeed appear to be imagined by most persons, that the singing in publick worship is only intended to give it an agreeable variety. They join in it, or are silent, according as the tune is acceptable or not, or as they, at the moment, feel inclined. But such cannot be the character of a service used by our Saviour and the apostles, on the most solemn and interesting occasion. Such could not have been the view of David when he prepared his inspired songs; and such was not, surely, the intention of those fathers of our church, who, in imitation of divine practice, appointed it as a part of the public exercises of religion. "In singing the praises of God," our Confession of Faith directs, "we are to sing *with the spirit, and with the understanding also; making melody in our hearts unto the Lord.*"—Thus adopting the advice of the Apostle Paul to the Ephesians, who directs that they should "sing *with grace in their hearts* to the Lord." (Col. iii. 16.) "*My heart is fixed,* O God, my heart is fixed," cries the Psalmist, "I will sing and give praise."

But we trust it is unnecessary to prove the fitness, solemnity, and authority of this portion of worship. Our wish is to deprecate, and if possible to correct and prevent, the thoughtlessness, with which it is so generally performed. Professing Christians, who have so much call for praise, so much to prompt them to grateful acknowledgments and humble adoration—they certainly are culpable above all others, if they refuse to join in the praises of their God and Redeemer, and that too *with their hearts.* With them it should surely be, not a dull, cold, inattentive singing of words, to which they are not attending, which do not occasion any corresponding thoughts and feelings, and which are forgotten as soon as the book is closed; but a sincere and undivided interest in what they utter, feeling what a sacred writer beautifully calls "the melody of the heart;" entering into the true spirit of the words, and making them the messengers of their devout aspirations to the throne of God.

But this duty is not exclusively binding on any particular class of Christian worshippers. "Praise the Lord, O *my* soul!" should be the sincere language of every individual who appears in the house of God. Every one should feel the importance of the privilege he enjoys, should remember he is taking on his lips the name of his God, and joining with his people in his most holy worship. How can any one lightly join in so solemn an exercise? How can he speak such language, without feeling somewhat of its spirit, and cherishing something of the desires which it expresses? Oh if there was as much attention paid to the *spirit* of singing, as there is often to its execution, what might we not expect from the devout breathings of a congregation joined in one mind, in such exalted employment as singing the praises of Jehovah!

The compositions of Dr. Watts used in our church, are for the most part of a character eminently calculated to raise the soul, and impart a sacred influence to the pious heart. The spirit of true devotion is transfused through his writings, and we should try to use them with the disposition of mind with which they were evidently written. Many of them are prayers, which cannot be pronounced lightly, without real and shocking profaneness. It behoves the worshipper to remember, that it is immaterial what is the form of a prayer. Petitions to a holy God are always to be made with deep humility, and without distraction of

thought; the desires of the soul are to be centered on Him whom we venture to supplicate, and it is at the peril of our souls, that we indulge levity or carelessness in so sacred a service.

Some of the psalms and hymns are devout declarations and engagements. Unless these are used with sincerity, they involve criminal falsehood. It is dreadful impiety to profess to utter desires which are not really cherished; it is mockery to offer praises which are in the book and on the lips, but not in the heart. We know not what to call that boldness which, without a single solemn reflection or intention, could join in verses of such meaning as these: (Hymn 78, book 2.)

"To thee, dear Lord, our flesh and soul
We joyfully resign:
Bless'd Jesus, take us for thy own,
For we are doubly thine.

Thine honour shall for ever be
The business of our days,
For ever shall our thankful tongues
Speak thy deserved praise."

Shall one who has never entertained a sentiment or formed a purpose, such as is intimated in these words, inconsiderately unite in the use of them with the sincere and pious Christian, or the humbled sinner, who will make the fulfilment of the resolutions expressed, the subject of his earnest endeavours and his fervent prayers. But we cannot pretend to specify all the subjects of sacred psalmody. They are as numerous as those which are treated of in the holy scriptures: for almost any part of scripture may be made the subject of a sacred song; and every such song should be accompanied with those devout sentiments and emotions, which it is calculated to excite and cherish.

In a word, when we consider the effect on the minds of serious worshippers, which this part of the publick service of the sanctuary is fitted, and was intended to produce, it must appear that the union of heart and voice in its performance, is most important and desirable. And when we contemplate it as an appointed mode of rendering homage to the Ruler of the universe, the God of our lives, and the Redeemer and Sanctifier of our souls, the thoughtless manner in which it is treated—we cannot say performed—by many, must appear sinful and fearful in no common degree. May we not be permitted to recommend this subject to the attention of pastors and of congregations? We are well aware that there is nothing new in our suggestions. But we earnestly wish to excite an attention and a regard to a duty, which we think is not inculcated as often as its importance demands.

We conclude by quoting the third and fourth sections of the fourth chapter of our "Directory for Worship." Although it does not relate to the main topick of this paper, it contains important directions in regard to the general subject. "The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parcelling out the psalm, line by line. The practice of reading the psalm, line by line, was introduced in times of ignorance, when many in the congregation could not read; therefore, it is recommended, that it be laid aside as far as convenient. The proportion of the time of publick worship to be spent in singing, is left to the prudence of every minister: but it is recommended, that more time be allowed for this excellent part of divine service, than has been usual in most of our churches." O.

FOR THE CHRISTIAN ADVOCATE.

"*Yet lackest thou one thing.*" Luke xviii. 22.
"*And he went away sorrowful.*" Mat. xix. 22.

How many like the amiable and promising youth referred to in these words go away sorrowful from Christ, after they have been told the nature and requisitions of his kingdom. How many who seem graced with every other ornamental quality, yet like

him, "lack one thing." How many who would fain embrace religion, if it would permit them to indulge their carnal desires and love of the world. But be not deceived—"no man can serve two masters."

What though thou art clothed with power, surrounded with pomp and splendour, and exalted to bear rule over thy fellow creatures; yet, with all thy greatness and state, thou art still a weak creature, a miserable sinner, and without religion, thou lackest one thing.

What though thou art endowed with wisdom to develop the arcana of nature, to scan the heavens and number the stars; what though thou understandest all languages and arts and sciences; yet, with all thine intelligence, without religion, thou lackest one thing.

What though thou art blest with the gifts of eloquence, and by its persuasive influence swayest all the human feelings and passions, and the listening throng melt and weep and tremble, while they hang with admiring rapture upon the accents of thy tongue; yet with all thy power over the senses and the souls of men, without religion, thou lackest one thing.

What though thou art rich beyond the wealth of any other man who has dwelt upon the earth, and hast every possession and enjoyment that wealth can purchase; yet without religion, thou lackest one thing.

What though thou art possessed of the charms of beauty, adorned with all the attractive graces of education, and embellished with every endearing quality of the heart; yet without religion, thou lackest one thing.

What though thou performest all relative duties, art beloved of friends, praised by the generous, and honoured by all; yet remember that all this may be without religion, and that without religion, thou lackest one thing.

We love what is beautiful, we esteem what is excellent, we admire what is noble, we applaud what is generous—but it is religion which sanctifies all, consecrates all to Him who made it what it is, and thus gives to all its highest value, and preserves it from abuse and perversion.

By religion the monarch must be governed, or he may become a despot.

By religion the philosopher must guard his inquiries, or he may become a sceptick.

By religion the orator must be furnished with his most powerful arguments and appeals, or he may become a superficial declaimer.

By religion the rich man must augment his treasures, or he will soon be found poorer than a beggar.

By religion beauty must add to its attractions that charm, which alone can render it more valuable than a lifeless statue.

Religion is the chief excellence of the human character—without it honour, so much vaunted, is but an empty name. You must possess religion, or all your other qualities—goodness, greatness, wealth, and virtue—will be buried with your bodies in the grave. O mortifying destiny of all earthly happiness, and possessions, and honour! Their possessor must die! Die and leave all the dear objects, for which he laboured and toiled, and devoted so much of the little span of his earthly existence, to the uncertain disposal of an unpitying and oblivious world.

What became of the promising youth who went away sorrowful from the Saviour, we know not. Probably he never again returned; probably he died in his sins.

How many there may be, that may read these observations, and whose characters resemble that of this youth, we know not. But whoever you are, we ask you,—has your life been sober and decent? Are there fewer blots in it than in the lives of those around you? Then remember the fatal error of this youth, and O come and follow Christ. No man can be his own Saviour. No man can *merit* the smallest part of his salvation.—

"There is no other name given under heaven amongst men whereby we can be saved, but the name of Jesus Christ." Morality, honesty, sobriety, decency, are all commendable and amiable and necessary things. But, none of them must be put in the place of Christ. He is the only hope of every sinner.—And the whole human race, without exception, are sinners both by nature and practice. However lovely in their natural temper and visible deportment—how numerous soever their praiseworthy actions, still they are sinners.—They must be renewed by the Spirit, washed in the atoning blood, and justified by the perfect righteousness of Christ, or they will perish forever. O remember this! and let nothing short of a vital union of your souls to Christ by faith be your reliance for acceptance with God.

There are some who seem as if they were afraid to approach the Saviour, and to choose him as their reliance and portion—as if this would subject them to some great misfortune. But O if they knew the gift of God, and who it is that speaks to them, they would lay their all at the feet of Jesus—They would cheerfully dedicate themselves, with all that they have and are, to his service and glory. They would rejoice in him as their all in all.

O that every youthful reader may hear the merciful invitations of the gospel with the ready mind of Mary, when told by her sister—"The Master is come and calleth for thee." Verily he calls to every young person, in language particular and pointed—"My son give me thy heart:" and he enforces the call with a gracious promise—"They that seek me early *shall* find me." How unwise, how dangerous, to refuse the call and lose the promise—to delay till the Spirit of grace be grieved to depart, and the door of mercy be shut forever. "Behold, now is the accepted time, now is the day of salvation: To-day if ye will hear his voice, harden not your hearts."

H. G.

FOR THE CHRISTIAN ADVOCATE.

SANCTIFIED AFFLICTIONS.

"Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Wherefore, lift up the hands that hang down, and the feeble knees." Heb. xii. 11, 12.

In how many ways do great trials and afflictions profit a Christian? They afford him an opportunity to exercise a strong faith, which, like that of Abraham, shall have a large reward. They produce, at the same time, a demand for all the other graces—for patience, humility, meekness, resignation, submission, hope, resolution, perseverance. They also qualify the Christian, on the very principles of his nature, to taste a more exquisite sweetness in the felicities of heaven; inasmuch as great joy, succeeding to deep and long distress, is naturally and invariably the most highly relished. The inspired apostle might have in his view both these causes of the great reward which shall be conferred on a faithful and afflicted believer, when he said, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

Many, if not all, who shall stand high in heaven, will gain that most desirable elevation, by passing through the furnace of affliction. In the exercise of faith, therefore, although we are never to make afflictions for ourselves, we shall rather rejoice than repine, at those which are laid upon us by our heavenly Father. This is not enthusiasm: it is an apostolick exercise and attainment of which we speak—"we joy in tribulation also"—said holy Paul.

Will any one ask, whether all the happiness which affliction produces by contrast, and by the demand which it creates for the exercise of grace, might not, by the divine appointment, have been produced without affliction? This, we answer, is in effect to ask whether our nature might not have been constituted differ-

ently from what we find it in fact—which, if it be done in the way of complaint, is awful impiety.—"Shall the thing formed, say unto him that formed it, why hast thou made me thus?" And if the question be asked in the spirit of curious inquiry, it is impertinent and vain. We know that our Maker "has done all things well;" and that "he giveth not account of any of his matters."

An afflicted Christian mistakes greatly when he supposes that those sufferings which disqualify him for active usefulness, destroy *all* his usefulness, and put it out of his power to perform *any* important duties. Nothing can be farther from the truth than this supposition. There is no duty more important, none on the right performance of which the success of the cause of God on earth more depends, than prayer—fervent, effectual, persevering prayer. It is in answer to prayer, that the Spirit of grace is given, to render all the means of grace effectual; and without which the best adapted means will never effect the salvation of a single soul; nay, will only aggravate the condemnation of those who enjoy them. Now an afflicted Christian can pray, notwithstanding all that he suffers. His sufferings often make him pray even more earnestly than he would otherwise do, both for himself and for others: and they often afford him leisure and retirement, which he would not otherwise have, to be much in prayer. This most important duty then, he can still perform, and sometimes in circumstances favourable to its performance. It is also one of the most important Christian duties, and certainly one of the most difficult, to bear afflictions with a true Christian temper. And when this is done, there is such a striking evidence given of the excellence of the gospel—of its sweet and sacred influence to support the soul in trying situations, to alleviate sufferings, to render the spirit of the sufferer quiet, and his character amiable, that it has a most powerful effect on all who behold it.—Christians are delighted and edified, and infidels sometimes confounded, and sometimes convinced by it. Is not this an important service to the world—important in promoting the gospel? Verily such an example preaches more powerfully, and often more effectually, than a hundred sermons. And this is a duty which a suffering believer, and he *only*, can perform. Let every afflicted Christian, then, consider that he is especially called to possess a right temper, and to exhibit an edifying example, under the sore trials which he endures. The performance of this duty is *exclusively* assigned to him; and its right performance may do more good to others than all the active services he has ever rendered. Every day, and every hour, therefore, let him aim at this, as the duty specially incumbent on him, specially committed to him in the providence of God. Thus will he consult at once his inward peace, the benefit of his fellow men, his Saviour's honour, the glory of the gospel, and his own eternal reward.

RESIGNATUS.

THE REV. EDWARD IRVING, M.A.

Minister of the Caledonian Church, Hatton Garden, London.

We consider it as a part of our duty to apprize our readers of every important occurrence in the religious world, with which we become acquainted, and to do this as speedily as we can. It is from this consideration, that we have determined to insert in our miscellany for the present month, the article which will follow the remarks we are now making.

Few occurrences in the religious world are of more importance than the appearance of a man in the sacred office, who possesses, in a very eminent degree, the powers both of oral and written speech—whose eloquence as a speaker, is irresistibly commanding, and who, as a writer, is original, striking, pungent, and convincing. Such a man is likely to

exert a very wide influence, either salutary or pernicious, on religious opinion and practice. He is a phenomenon, the rarity of whose appearance will, of itself, give additional effect to all that he says and does. Men sometimes speak most powerfully, who cannot write at all; and some who write admirably, can say nothing with their lips that is above mediocrity. Of each of these classes we have ourselves seen several examples. But the union of the two kinds of high excellence which we have indicated, we have never seen; and the world has seldom seen it, since the proudest days of Grecian and Roman eloquence. But we are given to understand that this extraordinary concentration of endowments is now witnessed in London; in the person of a Scotch clergyman, of orthodox principles, the pastor of the Scotch church in that great metropolis—whose name we have placed at the head of this notice. It appears that his style of speaking is such that all the most distinguished orators in the British parliament, lords and commoners, the nobility in general, male and female, not excepting several members of the royal family, have become, at least, his occasional hearers. And he has published an octavo volume of 548 pages, entitled "Art. I. *For the Oracles of God*, four orations. *For Judgment to come*, an argument in nine parts;" on which most of the criticks and journalists of the British emporium of literature and science, are now making their remarks and giving their opinions. Of these we have already perused not less than five or six; and of the whole we decidedly prefer what we find in the Eclectick Review. But the article in that work is by far too extensive for our pages. Possibly we may hereafter give an abridgment of it; but to this we do not pledge ourselves. But some extracts which it contains, from Mr. Irving's work, we propose to insert in our next number; if, in the mean time, we do not receive the book itself—not a copy of which, so far as we know, has as yet reached this country.

The article which follows is taken from the "Gentleman's Magazine," printed in London; and by the editors of that work was extracted, as they tell us, from "The Museum." They also inform us that they made this selection, because they thought that Mr. Irving was more fairly represented in this article than in any other they had seen. We take the article, not because we altogether like the manner in which it is penned, but because it is of such a length as suits our space; and is, we believe, calculated to give, on the whole, a tolerably correct idea of the distinguished man to whom it relates; who has, as we might expect, ardent friends and admirers, and bitter enemies and opposers. He has hurled his anathemas and his defiance into the whole camp of vice and heresy. We have our fears and our hopes in regard to him. We think he has great merit, and great defects, as a writer.—But we can proceed no farther at present. The article to which we have alluded, after some prefatory remarks, is given as follows.

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Who has not heard of the Rev. Mr. Irving? Who among the sons of men and the daughters of women, residing within a very few miles of Hatton Garden, and especially mixing with the intellectual and fashionable circles of the metropolis, has not at least *essayed* to hear the extraordinary pulpit eloquence of this preacher of the Kirk of Scotland? The whole town yet rings with his fame. Gartered nobles—and the most eloquent of our senators, yea, church dignitaries with round hats, have been squeezed and jammed in the crowd, pressing onwards to hang on the musick of his periods—to gaze on the peculiarities of his gestures, or to be astounded by the thunder of his invectives. *Hatton Garden*, where the Caledonian Chapel stands, is a regular Sabbath scene of coronetted carriages; within them

are seen the prime minister—the foreign and domestick secretaries of state—the attorney and solicitor general, to say nothing of enthusiastick dutchesses and too happy marchionesses. Instead of the *present* "locus in quo," you would from the observation of those on foot, on horseback, and in carriages, which are parading it, suppose Regent-street to be "the place of action." The whole arena is indeed magical, and of Hatton Garden it may poetically be said in the language of the Georgics—

Miraturque novas frondes et non sua poma.

The like was scarcely ever known. Even Dr. Chalmers, the master of Mr. I. "the Gamaliel at whose feet he sat," hardly received such splendid and overwhelming testimonies of applause. The ranks of ministry and opposition have sent forth, not only their members but their champions, to mingle "in unity and brotherly love," on the benches over which the preacher of the Caledonian Chapel sends forth his voice, and spreads far and wide his orations and arguments. The fervour (as was to be expected) has eminently possessed the *females* of rank and distinction. The giddy grow grave, the timid become alarmed, and the sceptical doubt no longer.

But splendid and original as may be the talents of this preacher, the walk in which he has chosen to tread is limited. Mr. I. preaches to the *intellectual* world. The great preacher of Israel chose the poor, the humble, the lowly and the meek, as the objects of *his ministration.* His answer to the disciples of John the Baptist is, after all, the exact delineation or description of the proper objects of Christianity, and it concluded with the impressive and comfortable avowal, "that the poor had the gospel preached unto them." Mr. I. will take it in good part, if we caution him against a too ready and unqualified admission of all the fine things that are uttered of his exertions. Let him beware of the fate of *prodigies* in this capricious metropolis. Let him be assured that his congregation, high or low, rich or poor, will soon cease to express *wonder;* and will treat him exactly as they have treated other prodigies of a different cast of character. A London audience grows cold as quickly as it grows hot. One breath makes, another overthrows; and a clergyman in this instance will be treated with as little ceremony as an actor. Indeed it must not be denied that Mr. I. hath much of the *dramatick* cast in his sermons, and in his manner of preaching. There are those who say that he resembles Kean, and those who contend that he imitates Young. We do not believe the latter, and we think the former to be purely accidental. There is something too stern and sturdy in the materials of Mr. I.'s understanding, to suppose him to be taxable with the weakness and folly of imitation. Yet with every disposition to do justice to the simplicity of his feelings, we must enter our protest against the overcharged and tempestuous manner of the preacher's delivery. It is at times extravagant and coarse, and not fitted to that *calibre* of intellect to which it is obvious that Mr. I. wishes to address himself. He must be careful of the vulgarisms of Methodistical cant; and let him be assured, that those heads and hearts which can appreciate the full force of his doctrine will be repelled rather than won over, if the action be suffered to injure the word which it accompanies. The raised arm and the clenched fist may now and then have driven home the truths which fell from the lips of John Knox, but in Mr. I. we desire to see a less frequent use of such gymnastic exercises.

It must be admitted at the same time, that the figure and face of our preacher are well calculated to give effect to an over wrought action. Of an almost colossal stature, with raven coloured hair, pale visage, sunken cheeks, and dark eyes, Mr. I.—yet a young man—may be said to present an

original aspect to his congregation—and possible it is, that we frequently *approve* in him what we could not *endure* in another equally talented divine. In other respects, Mr. I. has commenced a lofty and a proud career. Throwing the dinner invitations of dutchesses on one side, and those of countesses on the other, he has resolved most wisely to stand on the pedestal of his own unbolstered reputation, and to impress mankind with a conviction, that there is nothing like independence of mind and character.—Or whatever dependance he acknowledges, it is that which only ennobles his high calling; for he is, as all ministers of the gospel of Christ are, an ambassador of the Most High.

In argument Mr. I. rather uses appeal than has recourse to syllogism—his logick does not go directly to the head or heart. He rouses rather than convinces, and amplifies rather than condenses. His whole thoughts and words glow and burn with inconceivable rapidity and power.—What Quintilian says of Julius Africanus, may perhaps be applied to Mr. I.—"In cura verborum nimius et compositione nonnunquam longior."—Indeed it must not be denied that many of the sentences are cumberously constructed, involved, and obscure. His pages do not exhibit fine polished writing. There is not the elegance of Atterbury, nor the neatness of Blair, nor the highly wrought finishing of White. Now and then there is a resemblance to the magnificence of Burke; and Mr. I. is a sort of theological Burke in more senses than one; but he has not the correctness and perspicuity which distinguished that great writer of political ethicks. On the other hand, there is perhaps hardly any single volume in the modern annals of the press, which displays greater felicity of conception, and greater general eloquence of writing than Mr. I.'s publication: and yet sometimes even in the most vehement and overwhelming periods, we notice the introduction of homely words, and quaint, and even affected phrases.

It is the *daring* of Mr. I. with which we are so much delighted. He is the very Michael Angelo Caravaggio of living preachers—he spares no classes, no individuals, no fashions, follies, or censurable pursuits. Not content with piercing the cuticle he penetrates to the bone. Vauxhall and Hyde Park, Robert Southey, Lord Byron, and Thomas Moore, figure almost in the same page, and are treated with similar courtesy. Senators, poets, philosophers, and virtuosi, are handled without respect of person; and the names of Locke, Boyle, Newton, and Milton, are sometimes found not far asunder from those of our blessed Saviour, St. Peter and St. Paul. In one place we found Burns vindicated, and in another a recommendation of the perusal of the old poem of the "Nut Brown Maid."

Reviews.

LETTERS ON THE ETERNAL GENERATION OF THE SON OF GOD, BY PROFESSOR STUART—LETTERS ON THE ETERNAL SONSHIP OF CHRIST, BY PROFESSOR MILLER.

(*Continued from p.* 464.)

The Nicene Council convened in A. D. 325. It was very numerous, and composed of representatives from every part of the Christian church. This venerable and pious convention of the ministers of Jesus Christ, adopted, by almost a unanimous vote, a creed that establishes the doctrine of the *eternal generation* of the Son of God. If the sentiments of the Christian church before the calling of this assembly, had been such as Professor S. endeavours

to prove, the question naturally and forcibly occurs, How happened it, that the members of this ecclesiastical body should, with so great unanimity, concur in establishing a doctrine the reverse of what had previously prevailed in the church? This important question our author attempts, in his *third* letter, to answer. We are constrained to say, that we think his answer is in no degree satisfactory. Dr. Miller's reply to it will be found in his *sixth* letter, from which we extract the following quotation.

"The *Nicene* Council was composed of a large number of bishops, and other ecclesiastical men, to the amount of six or seven hundred at least, and probably many more; collected from all parts of the Christian world. A large number of them were as venerable for years, influence, and authority, as any in the church. If there were honest, independent, consistent divines, then on earth, they were to be found, it may be presumed, among those who were there convened. And, although the ecclesiasticks in the immediate neighbourhood of *Alexandria*, might have been agitated and blinded by personal feelings; yet where have we a particle of evidence that such feelings extended to the remotest extremes of the church? It is known, too, that the Emperor left the members of the Council entirely unbiassed as to his influence in relation to the doctrine then in controversy. For, whatever he might have said and done after their judgment was announced, before it was formed, he entreated the principal disputants to lay aside all strife and be reconciled, and severely reprimanded both of them for disturbing the church with their disputes 'concerning things small, and to the last degree frivolous.' And, accordingly, when the Council convened, and the members of opposite parties put into the hands of the Emperor papers containing mutual complaints and recriminations; he tore them in pieces, and threw them into the fire, declaring that he *had* read, and *would* read none of them; earnestly exhorting both parties to exercise a spirit of forbearance and peace; and expressing an entire willingness to acquiesce in whatever decision the Council might think proper to adopt.

"In conformity with this recommendation, the Council sat a considerable time; deliberated cautiously and carefully; canvassed every part of the creed which they drew up with the most eager attention and vigilance; and, at length adopted it by nearly a unanimous vote. It was solemnly subscribed by every member present, excepting *four*, one of whom was *Arius* himself. Does this look like a set of men impelled by heated feeling, rather than a sacred regard to scriptural truth? Besides; what reason can be given for the remarkably pointed and decisive manner in which the Nicene Creed maintains the eternal Sonship of the Saviour, if it had not been firmly believed and settled as a doctrine of the church? If they had believed, with you, in a *Logos*, co-essential and co-eternal with the Father, and a *Son*, deriving his title of Son from his incarnation and resurrection, could they not, in your opinion, just as well have defended themselves against the Arians, by exhibiting that creed, as by taking the ground which they did? My own opinion, indeed, is, that they could not. But you, doubtless, think otherwise; nay, you certainly suppose, that upon such grounds they could have defended themselves *much better;* and you are therefore bound, upon that principle, to account for the course which they took.—I have never seen any solid evidence; nay, I have never seen evidence which I thought plausible, that the Nicene Creed was an *innovation* on the preceding creed of the church. If it was *not*, then my point is gained: the Nicene Fathers did not innovate on that creed which they found established. But, if it *was* an innovation, then we have the strange spectacle of, probably, more than one thousand ecclesiasticks, coming from every part of the Christian world, and some of them among the most pious, honest, and independent men then living, nearly unanimously consenting to abandon their old ground, and to take a novel one, out of pure spite against *Arius* and his followers; and that at the very time, when the plea, that they were contending for the 'old and hallowed doctrine of the church' was precisely that which they most zealously urged."

In his *fourth* and *fifth* letters, the professor of Andover states his objections to the views that have been given by certain theologians of the doctrine of eternal generation, and endeavours to establish a distinction between mystery in *words* and mystery in *things*. The reply of the professor of Princeton will be found in his *seventh* letter. The following extract, in reference to the distinction will be read with pleasure. It is clear and conclusive.

"If I understand the spirit of the argument founded on this distinction, it is pre-

cisely that which our Unitarian neighbours employ against the doctrine of the Trinity. They say, 'It is impossible that *three* should be *one*, or *one three*. To assert it, is a contradiction in terms. The doctrine involves such a palpable absurdity, that no species of evidence can render it credible.' In vain we tell them, that the Persons in the Trinity are not three and one in the same sense; but that the Unity relates to one aspect of the divine subsistence, and the Trinity to another; both of which are alike beyond our comprehension. They are deaf to every explanation, and repeat the charge of absurdity and contradiction the thousandth time, with as much confidence as if no answer had ever been attempted. Now, permit me to ask,—upon the principle which you have laid down, what would you reply to such an objection? When you say there are three Persons in one God, you certainly do not use the word *Person* in any sense which you are accustomed to recognise as applicable to *human* persons. What do you mean, then, by the term, as applied to the Divine Being? You say, you 'do not know.' That is, the *word*, as thus employed, is incomprehensible, as well as the *thing*. Wherein this differs, in any essential respect, from the case in hand, I confess my utter inability to perceive. I know, indeed, that the term *Person* is not a favourite one with you. But still you use it, and seem to admit that it must be used, until a more eligible one can be found. But take any other that you may please to select—the term 'distinction,' for example, and say whether you do not employ it without any definite idea whatever of the *nature* of that *peculiarity* in the Divine existence which it is intended to express; in other words, without any definite idea of the meaning of the term? Nay, in all cases whatsoever, when we apply language borrowed from sensible objects, to a spiritual and infinite Being, does not a measure of the same incomprehensible character which attaches to the great Being himself, attach to much of the language in which we speak of his glory? If so, then the distinction, on which you appear to lay so much stress, between what is incomprehensible in *things* and in *words*, must, I think, be considered, in this case, as of no importance."

The application of these remarks is so excellent, that we are tempted to proceed in the quotation; but the limits to which we are confined forbid it.

Dr. Miller might have advanced a step farther, and shown that his brother professor, when he comes to apply his principle, contends, not against *terms* as incomprehensible, but against the *things* signified by the terms, as incongruous with the ideas he has formed of the nature and perfections of the Supreme Being.

In answering the objections of Mr. S., Dr. M. in several places turns upon him his own arguments, and we think with conclusive effect. Take the following extract as a specimen.

"The *generation*—the *Sonship* for which I contend, I suppose to be, as has been before repeatedly said, so *perfectly unique*, so *infinitely* and *sublimely peculiar*, as not to imply either *inferiority* or *subordination*. And until you can prove (which I am sure you never can) that it is impossible there should be a generation, a Sonship of this ineffable character, in the infinite and incomprehensible God, I must consider the objection as having no real force.

But let us see whether this very objection does not lie equally, on your principles, against your own doctrine, of the Divinity of the *Logos*. You say that the Logos is divine and eternal; that he is self-existent, independent, and possessed, equally with the Father, of every Divine perfection. Now, I ask, agreeably to a suggestion in my fourth letter, do you maintain that the Logos has a divine nature altogether and strictly independent of the Father and the Holy Spirit? Do you suppose that the Second Person of the adorable Trinity has, in himself, a separate and complete Divinity, which might exist without the First and Third? Those who admit this idea, appear to me to overlook the important fact, that the essential predicates of Divinity, as self-existence, independence, &c. belong not to any one of the Persons of the Trinity, considered absolutely independently of the other two; but they belong to the DIVINE BEING. The TRI-UNE JEHOVAH is self-existent, independent, &c. In this Jehovah there are Three Persons, partaking equally, and without limit, of these predicates or attributes. The fact, then, (if it be a fact, as I believe it is) that the Second Person of the Trinity is *necessarily* and *eternally* begotten by the First; that is, necessarily and eternally bears that relation to the First Person which is called Sonship, and possesses the same nature with him—will not at all affect the predicates which belong to the infinitely perfect and glorious Divine Being as such. If it do, then I think it may be shown, that the same difficulty, to precisely the

same extent, will apply to the doctrine of the Trinity, as stated by yourself, in your letters to Dr. *Channing;* you say, you 'believe that God is one; that the Father, the Logos, and the Holy Ghost, have, numerically, the same essence, and the same perfections;' and that each of these Persons is truly God. Now, suppose an objector were to ask you, whether, when you say the Father is truly God, you mean, that the Father possesses the essence and the perfections of Divinity, altogether independently of the Logos and the Holy Ghost? What would you say? You would not, I presume, say, yes; for that would be to avow a belief in three separate, independent Gods. You would probably say, no; the Sacred Three do not possess, each *alone*, complete Divinity. They possess it *conjointly* and *equally*. But the objector would probably reply, If this be so, then the Father is, *in some sense*, (that is by his equal, perfect, necessary, and eternal communion in these attributes with the other two Persons) *dependent* on the Logos, and the Holy Spirit. He *is* not, he *cannot* be God *without them;* and, therefore, he is not, as a distinct Person, *absolutely*, and in *every sense*, independent, and, consequently, is not *alone* the Supreme God. Perhaps you would have much more to say to such an objector than I can think of. But I acknowledge, my dear Sir, if I took the ground on which some of your objections to my creed appear to rest, the reasoning of such an objector would not a little perplex me."

Professor S. devotes his *sixth* and *seventh* letters to an investigation of what he terms the *usus loquendi* of the Hebrew language, &c. and of the meaning of the phrase *son* or *sons of God*, as used by the sacred writers.

His *eighth* letter presents what he apprehends to be meant by the phrase *Son of God*, when applied to Christ, and his arguments in favour of his interpretation. As we have already stated his views of Christ's *sonship*, we shall not repeat them. Remarks on them, and answers to his arguments, will be found in Dr. Miller's *second*, *third*, and *fourth* letters.

We felt a little surprised at the liberty which Mr. S. has taken in translating Luke i. 35. where he substitutes *divine influence*, for "*the Holy Ghost*—shall come upon thee," &c. See p. 110. We know not on what principle such a translation can be justified.

As a proof that the sacred writers do apply to our Lord the title *Son of God*, because he is the Messiah, i. e. the *Christ*, or the anointed one, our author adduces, in p. 117, the memorable confession of Peter, which received from his master so high a commendation: "Thou art the *Christ, the Son of the living God.*" In this text we see no proof in his favour, but much evidence against him; for if the latter title signifies Christ, it makes mere tautology. As we understand this confession, the first title designates his *office* as Mediator; the second his *divine person*, by which he was so pre-eminently qualified for his glorious office. But Professor S. replies, that in Mark viii. 29, the latter title is wanting, and the confession stands thus; "Thou art the Christ." "Now, he adds, if 'Son of the living God,' which is mentioned in Matthew, conveyed a meaning different from that of *Christ* or *Messiah*, why should Mark omit so important an addition to that part of Peter's reply which he has recorded?" And we ask, if the phrase conveyed no additional meaning, why did Matthew *add* it?

A refutation of the arguments founded on other texts will be found in Dr. Miller's letters.

Professor Stuart, in his *ninth* letter reviews the arguments that are used in support of the eternal generation of the Son of God. Here then it is deemed proper to present the reader with the principal arguments urged by his opponent.

Dr. M.'s *first* argument is drawn from the correlative titles of *Father* and *Son*, which are applied to the *first* and *second* persons in the sacred Trinity. In making out this argument, he shows that the title Father, does not designate the first person in certain relations to his creatures, and in his relation to the human nature of Christ, as Mr. S. would have us believe, but his character in relation to the second person in the Godhead; and this fact he

alleges as strong presumptive evidence, that the correlative term *Son*, is the distinctive title of the second person as *such*. The argument is well sustained, and is closed in the following words.

"On the whole, then, the more I contemplate the consequences of other schemes, with the deeper conviction do I return to the position with which I set out. If the title *Father*, be the appropriate title of the First Person of the blessed Trinity, as such, and expressive of his Divine and eternal character, as I firmly believe; and if an eternal Father necessarily supposes an eternal Son, as I must think it does; then it unavoidably follows, that the Second Person of the Trinity is Son, as such, and consequently that his Sonship is Divine and eternal."

It is respectfully suggested whether this argument might not be strengthened, by a consideration somewhat different from any exhibited by Dr. M. Mr. S. undoubtedly believes the doctrine of the adorable Trinity, and consequently that the sacred three exist in a *related state*, and that the sacred scriptures have revealed this fact. Now, when we find that all the relations which God sustains to his *creatures*, are designated by an appropriate title, does it not seem highly probable, that names have been devised to characterize the relations which the divine persons in the Trinity bear to *one another?* Has God given birth to his creatures? He is called their *Creator*. Does he uphold them in being? He is called their *Preserver*. Does he supply their wants, feed and clothe them? He is called their *Benefactor*. Does he give laws for the regulation of their conduct? He is called their *Lawgiver*. Does he superintend their affairs, and rule over them? He is called their *Governor*. Does he arraign them before his bar, and demand an account of their doings? He is called their *Judge*. Thus the sacred scriptures apply appropriate titles to God, to designate all those relations which he sustains to his creatures; and is it not reasonable to believe that these scriptures have distinctive titles, expressive of the relations of the three persons in the adorable Trinity, whose existence and relations to each other they have revealed? It would seem strange that an inspired book, revealing to us the appropriate part in man's redemption performed by each person, adapted to his order of subsistence in the Godhead, and requiring from us a peculiarity of worship toward each, corresponding to his appropriate part in this great work; should use no appropriate names by which one person might be distinguished from another, not only in regard to their particular performance, but in regard to their particular relations in the divine nature. The Supreme calls himself *Jehovah*, a name expressive of his *infinite Being;* and we may safely conclude that he has names for each of his *adorable persons.*

(*To be concluded in our next.*)

AN ESSAY ON FAITH. BY THOMAS ERSKINE, ESQ. ADVOCATE. *Author of "Remarks on the Internal Evidences for the Truth of revealed Religion." Philadelphia. Published by Anthony Finley, corner of Chesnut and Fourth streets. Clark & Raser, printers.* 1823. *pp.* 144.

We did not expect to be so soon gratified when, a few months since, we noticed the former production of this author, and expressed a wish that he might continue to publish his thoughts and inquiries on subjects of religion. The present little essay is marked by all those signatures of original thought, powerful statement, and fervent piety, which distinguished its predecessor. It is truly an excellent and edifying treatise; which we think no practical Christian can read attentively without finding his mind enlightened, his heart warmed, and his whole soul animated with love to God his Saviour. The book, indeed, requires close attention in the perusal. The author's manner is his own, and his main position that genuine faith es-

sentially and entirely consists in "believing the right things"—in *really* believing them—will at first appear strange to some; but this strangeness will vanish as the author pursues and illustrates his subject. That subject is certainly one on which we are to look for no *novelties;* for it relates to the foundation of the hope and salvation of every sinner who has ever cherished the hope of the gospel, or obtained the salvation which it proposes and promises. Yet there is a degree of novelty, in the *manner* in which Mr. Erskine has stated and explained this fundamental doctrine. We think, however, that it comes pretty much to what we remember to have elsewhere met with, that "saving faith is *a new sense;* in the exercise of which the believer has perceptions of divine things, which most deeply influence his heart and his whole life; which perceptions, and their accompanying and natural influence, are as much unknown to an unsanctified man, from his wanting the sense from which they are derived, as colours, with all their striking and blended beauties, are unknown to the man who was born and has continued blind." But we forbear to enlarge. Without intending to be understood as subscribing to every jot and tittle of this short essay, we do most earnestly recommend it to the careful perusal of our readers, as admirably calculated both to impart instruction and to promote practical godliness.

THE MOUNTAINEER. BY CONRAD SPEECE, D.D. *Staunton, Va. Printed by Isaac Collett.* 1823. *pp.* 204. 12*mo.*

It appears by an advertisement at the beginning of this book, that the essays bearing the title of *The Mountaineer* were originally published at Staunton in Virginia, in a newspaper, called the Republican Farmer; and that they have passed to a third edition since they have been collected into a volume. This evidence of publick approbation, is the best testimonial that could be given to the merit of the work—considering that it reproves vice, favours religion, and is by no means flattering to that vitiated taste which gives such currency in our country to almost every thing in the shape of a novel or romance. It is on account of its excellent tendency to cherish just principles, and to correct bad usages, and because it furnishes by itself one of the best specimens which our country has given of those short and pleasing papers which are employed to "catch the manners living as they rise," and thus to promote good morals, good manners, and a just taste, that we have thought it right, even at this late hour, to recommend this publication to our readers. Some of the essays were, we believe, transferred into several of our newspapers, at the time of their first appearance, about ten years ago. But they have had little circulation, we think, in the form of a volume, out of the southern part of our country. We really wish that they might be widely circulated. They are a home manufacture, which, in elegant literature, approaches about as near to the Spectator, Guardian, and Tattler of Britain, as our broad cloths do to those which are imported from that country. They relate to what in many respects is peculiar to ourselves, and on that account have an appropriateness which creates interest in an American reader—by whom alone some of them can be fully understood, and their agreeable pleasantry and gentle satire be duly appreciated. As a specimen, we insert the first of the essays; not because we think it the best written—for we do not; but because it explains the views of the writer and the character of his work.

July 29, 1813.

Introductory.—Having passed the meridian of life, not without some habits of reading, observation, and reflection, I intend to fill a column of the Republican Farmer, now and then, with miscellaneous matter under the title of the Mountaineer.

To introduce one's self to the world in this way is a serious affair; and I feel it to be so, in common with most of those who engage in the same adventure. Standing before judges who are and ought to be rigidly impartial, I confess that I await with a degree of anxiety the event of my trial. The disclosure of the motives which actuate me will probably be demanded; and it shall be given with the promptitude and frankness of an honest man. Pecuniary emolument is not among my designs. Of the value of praise I will not affect to be insensible; I mean the praise of the wise and virtuous portion of mankind. To gain the esteem of those who are worthy to be esteemed is an object of exertion, and a source of gratification, of which I see no reason to be ashamed. Should it come to my knowledge that a judicious father, on receiving the Farmer, called his children around him with a congratulating smile, in order to present them a new Mountaineer; or that some ingenuous young man or maiden, devoted to the improvement of mind and heart, eagerly turned over the paper in search of one of my numbers, and read it in preference to silly romances, and the squabbles of angry politicians; I freely avow that the discovery of such facts would afford me great pleasure. But so far as I can ascertain what passes in my own breast, my principal inducement to this undertaking is a sincere desire to do good. We live in a world abounding with ignorance, vice, and sorrow. No man who fears God and loves his fellow creatures can look without emotion upon such a scene; and it is as true, that no man who cordially wishes for a better state of things should abandon the hope of being instrumental in bringing it about. For my part, I feel it to be an imperious duty to contribute my small share of effort for promoting the public welfare. The success depends on HIM who is the fountain of wisdom, and by whose blessing alone any of our enterprises can be conducted to a prosperous issue.

I ought to lay before my readers, at setting out, some account of what they may expect from the Mountaineer. But I find it much easier to settle my limits, not to be transgressed, than to describe minutely the large field within which I shall hold myself at liberty to range. My speculations shall contain nothing incompatible with the holy doctrines and precepts of the gospel of Christ; nothing which can offend the strictest delicacy, or tinge the cheek of modesty with a blush; nothing of personal abuse, the vile employment of those who love to indulge their own malignant passions, and to blow the flames of discord in society. Confined, willingly and sacredly, by these bounds, I shall submit to general attention, from time to time, something of religion, and of morality as founded on religious principles; reflections on education, intellectual and moral; recommendations of valuable books, new or old, supposed not to be extensively known; remarks on prevailing maxims and manners; in a word, whatever I may deem likely to be profitable to the majority of my readers. While I profess myself an ardent lover of polite literature, a friend to wit and humour when directed to useful purposes; I think it fair to give notice that this work will be marked by religious thought and moral admonition as its leading characteristicks. That I shall never touch upon politicks, I do not say; but I shall do it seldom, and always in a spirit and mode calculated to heal divisions, and not to exasperate them. In my mind there is no doubt that the masses of people composing our two great political parties are equally upright in their aims and intentions. It is not in the love of our country that we differ, but in our judgment of the best measures for maintaining her honour and advancing her prosperity.

How often my numbers may appear, or how long they may be continued, I cannot pretend to foresee. I may be disappointed in my hopes of assistance. I may find myself pressed with other and indispensable avocations. I may discover that the publick would rather have my room than my company; particularly at a time like this, when every heart burns for news from our frontier lines, darkened as they are by the storms of war. In any of these cases I shall consider myself fully warranted to suspend, or even abruptly to drop these my humble labours, without feeling any of that guilt which results from the violation of a promise.

We shall only add, for the information of those who may be inclined to seek for this volume, the table of contents; or the titles of the several essays.

"1. Introductory.—2. Assistance Requested.—3. Beauties of the Morning Hour.—4. The Mischiefs of Party Spirit.—5. Neglect of the Education of Children.—6. Good Pronunciation Recommended.—7. The Pleasures of Piety.—8. Eloquence of Patrick Henry.—9. On Evil Speaking.—10. Reflections on the Seasons of the Year.—11. The Heroism of Idleness.—12. Religion the Basis of Good Education.—13. The Honest Debtor.—14. On a Taste for Reading.—15. On Reading with Attention.—16. The Plain Farmer's Library.—17. The Plain Far-

mer's Library, Continued.—18. The Good Teacher.—19. Vice and Dissipation reproved.—20. The Death of Emily.—21. Causes of Defective Eloquence.—22. Simon Silly's Apology for Ignorance.—23. The Character of Emily.—24. On Articulation in Speaking.—25. Advice to a Young Lady.—26. Account of Simon Silly and his Family.—27. Complaint of Caleb Comfortless.—28. Simon Silly's Defence of Himself.—29. Filial Ingratitude.—30. Reading Necessary in Order to Good Conversation.—31. Picture of a Modern Fop.—32. On a Desire to do Good.—33. Advice to a Tradesman.—34. Picture of a Modern Fop, Continued.—35. On Sacred Music.—36. Improvement of Manners in the Valley.—37. The Character of Eusebius.—38. On the Borrowing of Books.—39. Stepmothers Defended.—40. A Plea for Bible Societies.—41. The Grave of a Mother.—42. The Character of Clincher Closefist.—43. A Dream.—44. On Sympathy.—45. The Character of Philautos.—46. On the Defective State of Politeness in Manners.—47. The Treatment Due to a Good Teacher.—48. Distresses of an Old Bachelor.—49. On Conscience.—50. Answer to the Old Bachelor.—51. Another Answer to the Old Bachelor.—52. Disorderly Behaviour at a Singing School.—53. On the University of Virginia.—54. The Drunken Husband.—55. Profaneness Inconsistent with Politeness.—56. Conclusion of the Work."

Literary and Philosophical Intelligence.

We are sorry to learn, from the latest London Literary Journals, that the enterprising traveller Belzoni, has been arrested in his progress to Tombuctoo, by the Emperor of Morocco. He writes, however, to one of his friends in great confidence of success in his enterprise, by another route to that great capital, and closes by stating, that before his correspondent reads his letter, he will have accomplished a considerable part of his journey.

The University of Gottingen, in Germany, has been closed for one year, and the students expelled from the city.

A look-out ship is about to be despatched to Lancaster Sound, in search of Capt. Parry.

Mr. *Klaproth*, Professor of Asiatic languages at Berlin, has published in 2 volumes, "*Travels to Mount Caucasus and Georgia.*" The work is said to contain very curious facts and observations concerning the singular communities inhabiting the valleys of Caucasus, and yet unsubdued by the Russian power.

A bookseller in Boston advertises that he has just imported from London, Paris, and Leipzic, 20,000 volumes of valuable books.

Humphrey Marshall, esq. of Frankfort, *Kentucky*, has written a full history of that State, and issued proposals for publishing it in two large octavo volumes, which will be ready for delivery early the next spring.

Cause of the Greeks.—Committees in favour of the Greeks are established in all parts of Switzerland, where enthusiasm for the cause is carried to a very high degree. The following works in behalf of that oppressed people are published, the profits of which are to be given to them: *A Free Appeal to the Inhabitants of Appenzell without Roden, to come to the Assistance of the Unfortunate Greeks*, by M. Frei. *Reasons which ought to induce the Swiss, more than any other Nation, to wish Liberty to the Greeks*, by Muller. *An Appeal to come to the Assistance of Greece*, a discourse full of eloquence, published at Arau, by Schuler.

Professor Zimmerman, of *Giessen*, (Hesse Darmstadt,) has announced that he has ascertained that all atmospheric aqueous substances, as dew, snow, rain, and hail, contain meteoric iron combined with nickel. Rain also usually contains salt, and a new organic substance composed of hydrogen, oxygen, and carbon, to which he has given the name of *pysine*.

Rot in Sheep.—Dried Juniper Berries are the best antidote against this destructive epidemic. As soon as the slightest symptoms of it appear in a flock, a handful of these berries should be given for every two sheep per day, and to be continued until all apprehension is removed. —*Haverhill Gazette.*

Des Dents des Mammiferes, considerées comme Caractères Zoologiques, par *M. F. Cuvier*. This is one of the most useful works on the subject which has appeared for some years, and it would have been impossible to execute it but for the indefatigable assiduity with which M. George Cuvier has collected the materials. Of all those parts of the bodies of animals which naturalists use for the purpose of classification, the teeth are decidedly those which offer the least variable characters. The inspection of the jaws of an animal,

frequently suffices to point out the place to which it belongs in the species, and the entire form of its body may be guessed at from the sight of this insulated member. The author does not attempt to enlarge upon this advantage, which is felt and appreciated to its full value by all zoologists; he confines himself to describing, with a scrupulous exactness, each species of teeth; first of the upper jaw, and afterwards of the lower one; he examines successively, man, apes, vermivorous and carnivorous animals, &c. &c. and he proposes by this means to complete the history of dentition in the different genera of the mammiferi classes.

Ingenious and useful Invention.—Among the new inventions for which Paris is famous, is a coffee pot constructed of three pieces: the first is a plain boiler: over this is a double filterer: and at the top is an inverted coffee pot, which fits on exactly. Cold water is placed in the first vessel, and the coffee in the filtering box. Under the whole is a spirit lamp, which in the course of five or six minutes, causes the water to boil, the vapour arising from which completely saturates the coffee. When the water boils, which is ascertained by the discharge of the vapour from the spout of the inverted coffee pot, the whole machine is lifted from the lamp, and completely inverted; so that the pot, which was uppermost, is at the bottom, and the boiling water, which had saturated the coffee, flows through the filterer, clear, into what was before the inverted coffee pot, where in the space of two minutes it is ready for use. This mode of preparing coffee is a saving of at least 25 per cent. and it secures the fine flavour of the berry. In another part of the service is a coffee roaster, of glass, over another lamp of a long wide flame. The process of roasting requires about three minutes, and even so small a quantity as an ounce may be thus prepared.

Hail and Ice in the East Indies.—Heyne informs us of the singular fact, that in the district of the Mysore, hail falls only in the hottest seasons, and then in pieces of the weight of half an ounce. Masses of immense size are said to have fallen from the clouds at different periods; but there is one instance upon record, and it is besides confirmed by the testimony of a gentleman of the greatest respectability and high in the service of the Hon. East India Company, of a piece, that in the latter part of Tippoo Sultan's reign fell near Seringapatam, of the size of an elephant. The report given of it by Tippoo's officers was, that it had the effect of fire on the skin of those who touched it; a comparison naturally made by persons ignorant of the sensation of extreme cold —and that two days elapsed before it was entirely dissolved, during which time it exhaled such a stench, as to prevent persons approaching it.

Mr. Julius Klaproth, a gentleman distinguished for his acquaintance with the Chinese language and literature, is preparing for publication, in two 4to. volumes, *A Geographical, Statistical, and Historical Description of China and its Dependencies.* The author accompanied the Russian embassy destined for Pekin in 1805 and 1806, where he collected a mass of interesting materials relative to China, including a considerable collection of Chinese books, among which was the general description of the empire, published under the imperial authority. He will be careful to exclude from his work every thing not derived from an authentic source, and in the execution he intends to follow as his model the excellent description of India by Dr. Hamilton.

A discovery that will be admired by the admirers of the beautiful art of lithography has just been made by Mr. Hulmandel, a name already honourably associated with the history of this style of art. It consists in a new process of fixing the drawing, by which a far greater brilliancy and distinctness in the printing is obtained, and at the same time nearly double the number of good impressions. The public will have an opportunity of judging of the advantage of this discovery from a *View of Edinburgh from the Queen's ferry road*, contained in the first number of a series of *Picturesque Views* of that city, just published; as well as from the new number of Major Cockburn's views of the *Valley of Aosta*, in Piedmont, the most beautiful of the entrances into Italy.

Religious Intelligence.

In selecting a portion of missionary intelligence for the present number of our miscellany, from the mass which lies before us in foreign and domestick publications, we have preferred what will be found below for several reasons.—In itself it is of the most important and interesting kind;

it is also a continuation of accounts, the sequel of which our readers must be desirous to know; and the first part, which we extract from the missionary chronicle of the Evangelical Magazine for September last, is more recent than any other that has reached our country. Among all the relations that we ever read of marked providential guidance, direction and preservation, we have seen none more striking than that which is contained in the joint letter of Messrs. TYERMAN and BENNET. It seems to us that no Christian can read it, without having his faith delightfully confirmed in the providence of God, as specially exercised over his people; and that no friend of missions can read it, without rejoicing in the evidence it affords that this providence is most conspicuously manifested at the present time, in favour of missionary enterprises for the conversion of the heathen.

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Extracts of a Letter from Messrs. Tyerman and Bennet; dated Raiatea, 14th November, 1822. Addressed to the Secretary of the London Missionary Society.

Dear Friend and Brother,—The last time we had an opportunity of writing to you, for the information of the Directors, was from Woahoo, one of the Sandwich Islands, by the ship America, Captain de Covin, bound for China, which was in the beginning of August. That letter afforded all the information which we deemed it necessary to communicate up to that period. Though a visit to the Marquesas was our primary object when we sailed from Huahine, in the month of February, 1822, with the hope of introducing the gospel among those islands, and which we supposed were to have been the sphere of our usefulness, yet an unerring Providence had otherwise determined, and it was in the Sandwich Islands that we were to be the means of advancing, in some measure, the glory of God, in the furtherance of the Gospel. The letter above alluded to will have informed you that our visit to the Sandwich Islands issued in a call for Mr. Ellis and his family, with the native teacher Auna, and his wife, to settle there.

Departure of the Deputation from the Sandwich Islands.

After being detained four months at the Sandwich Islands, we took leave of our kind and affectionate friends, the American missionaries, and sailed for the Society Islands, on the 22d of August, 1822. The winds were singularly contrary, and had we intended to visit the Marquesas, it would have been impossible to reach them. We could not make even the Society Islands, but were three degrees to the leeward of them, when we reached their latitude. This obliged us to run nearly to the southern tropic, in order that we might reach Huahine. All our attempts however were baffled, and, after being six weeks at sea, twice the time necessary to complete the voyage, had the winds been favourable, we were put upon allowance of both bread and water.

Unexpected arrival of the Deputation at the Island of Rurutu.

At length, through a kind Providence, the very day that all our stock of fuel was consumed, we made the Island of Rurutu, to our no small joy. Now, the designs of God in sending winds which we thought adverse, were explained, in affording us an opportunity of visiting the people of that beautiful little island. When we reached it, we were not certain what island it was; but were greatly surprised, and not a little delighted, to see several neat white cottages at the head of a bay, on the north-east part of the island. From this we concluded, that the gospel had reached its shores, and that some missionaries had visited them. Soon, a native canoe came off to inquire, in the name of the king, who we were and what we wanted. The man was quite overjoyed when he found who were on board, and hastened back to give information. From him we learned that the island was Rurutu, concerning which, we presume, you will have received information from the missionaries before this reaches you. Until fifteen months before our visit, this island had remained in the hand of the *enemy*, and in the slavery of idolatry. Then two pious men, natives of Raiatea, were taken thither by the missionaries, and the people abandoned their idols, which probably have reached you,* and have embraced the gospel. Soon, a canoe came off from the shore to invite us to land; this was very difficult, and attended with no small danger. A heavy surf was breaking upon a reef, which extends across that part of the bay where the landing place is. Through this reef is a narrow, crooked opening, scarcely wide enough to allow a boat to pass; but dr-

* The idols alluded to by the Deputation have been received, and will be placed in the Society's Museum.

rected by a kind Providence, we reached the shore in safety, and landed upon an artificial stone quay, which the people have lately built, and carried forwards into the sea. The king, a pleasant youth, the two native missionaries, and all the people, were waiting to welcome our arrival upon their island, and expressed their joy by frequent volleys of musquetry, if this expression may be applied to the discharge of two or three guns, which are all they have.

We were kindly invited to the houses of the missionaries, (native) where we received every possible attention both from them and from the natives, who soon supplied us with baked pigs, fowls, and yams, in profusion. Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, (80 feet by 36) wattled, plastered, well floored, and seated; built within a twelvemonth at the expense of great labour by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time, Mr. Ellis preached several times to the people, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's Day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. We had one meeting with them as the representatives of the Missionary Society, and in your names gave them the right-hand of fellowship, which afforded them great pleasure. All the people, men, women, and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility, but we witnessed it with our own eyes. What hath God wrought! Oh, what a miracle of mercy! We have reason to hope that our visit to this island, and Mr. Ellis's preaching and advice, were the means of much good; and we are truly thankful for those adverse winds which would not allow us to reach Huahine till we had seen this island, which we shall never forget.

Within a few miles of Rurutu is another small island called Rimatura, to which the missionaries of the Leeward Islands have lately paid a visit in the Tuscan, Captain Stavers; and where they also left two natives from Borabora, to instruct the people, who received them with joy. This island, also, has embraced the gospel. Indeed, it appears that such is the state of all the islands in this quarter of the Southern Ocean, that it is only necessary to send the gospel to the people, to insure the downfall of idolatry, and their conversion to Christianity. These fields are all white to the harvest, and God is raising up many native labourers to go and put in the sickle of the word, and reap them.

Arrival of the Deputation at Huahine, and discovery of the imminent danger to which they had been exposed during the Voyage.

Towards the evening of the second day, we took an affectionate leave of the pleasant inhabitants of this delightful island, regretting that we shall probably see their faces no more. The wind was now favourable; we passed close to the island of Tapuamanu,* but did not land; and next day reached the island of Huahine, to the no small joy of our friends there, who had entertained many painful apprehensions for our safety. We all landed in health and safety, sensible, we hope, in some degree, of our obligations to that all-gracious God, under whose care we had been so mercifully carried out and returned. The vessel, in which we had performed this voyage of between 6 and 7,000 miles, was only 84 tons burden, and by no means in the best condition. The kind attentions of Captain Kent durring the voyage we shall ever remember with gratitude. He spared no pains to compensate for the inconveniences of so small a vessel by his own assiduous and polite attentions. But it was not till two or three days after we landed, that we were made fully acquainted with our obligations to a kind and superintending Providence over us during the voyage. We then found that the rudder of our little bark had broken two of the pintels on which it turned. Had the third also broken, we must have been in the most distressing condition imaginable. How long we had been in this perilous state we know not. Had we known it, our distress would have been great indeed, without the power at sea of remedying the evil; but God mercifully kept us ignorant of our situation, till we had passed the danger and reached the desired haven.

Consultation of the Deputation and the Missionaries on various important subjects.

We left Huahine and reached Raiatea

* Sir Charles Saunders's Island.

on the 20th of last month. We had made previous arrangements for obtaining a general meeting of the brethren of the Leeward Islands when we arrived here; and had the pleasure to spend several days in consultation with Messrs. Threlkeld and Williams of this station, Barff and Ellis of Huahine, Orsmond of Borabora, and Bourne of Taha.

The first thing which occupied our attention was the removal of Mr. Ellis and his family from Huahine to the Sandwich Islands. We stated to the brethren the whole of the circumstances of the case, and after the most deliberate view that we all were enabled to take of them, there was but one opinion, that it is Mr. Ellis's duty to attend to the call, which appears to be singularly of Providence, and to go thither. We next considered the question, Whether he should go alone, or whether some one of the brethren should accompany him?—and we as unanimously concurred in the opinion, that no one should go with him. We then deliberated on the propriety of attempting immediately a mission to the Marquesas. This interesting subject engaged much of our attention. We were all anxious to commence a mission there immediately, if possible; but as it is desirable that when an attempt is made there, two brethren should go together, and as two could not be spared at present from the stations, it was resolved on to send four pious natives, one from each of the Leeward churches (on the return of Mr. Ellis to the Sandwich Islands) to commence the work, and to send two brethren,* so soon as they can be obtained. We next took the opinion of the brethren on the propriety and necessity of establishing a school for the education of the children of the missionaries. We perceive that great difficulties lie in the way of accomplishing this object; but its importance to the mission, as well as to the missionaries themselves, appears to us so great, that we are resolved, if possible, to carry it into effect; and we are not without hopes of success, though we also have our fears. A seminary for the education of young natives for the work of the ministry was now considered. We perceive many obstacles lie in the way of this most important object also, and whether we shall be able to effect it, appears to us very problematical; however, our consultation on the subject will be of service; and each of the brethren engaged to look round his congregation, and should he find any young men of promising piety and talents, to take them under his immediate tuition, with a view to their going ultimately to such an institution as we contemplate. Our view in consulting the brethren of the Leeward Islands upon these questions now, was, that we might ascertain their opinions, and be better prepared to converse thereon with those of the Windward Islands, whom we hope to see again in three or four months, when some of these points will, perhaps, be finally decided.

[The Deputation then proceed to state the want of more missionaries to fill up the places of Messrs. Ellis and Williams; (should the latter, whose health is in a very precarious state, be finally obliged to remove from the islands,) to assist in the establishment of a mission in the Marquesas: and, perhaps, also of another in the Friendly Islands, to which latter, three native teachers have already been sent out by Mr. Orsmond.]

Translation of the Scriptures, &c. &c.

We are happy (observe the Deputation) to be able to inform the Directors, that a considerable proportion of both the Old and New Testaments is in an advanced state of translation by the different missionaries, but the difficulties of completing them are so great, that we fear it will yet be a long time before they will be all in the hands of the people. The Acts of the Apostles is however in the press at Tahiti. Be assured we shall continue to use our utmost influence to facilitate this most important object. Ample materials are in the hands of the missionaries for publishing a dictionary of the language, but there are great difficulties in this work also. The language is far more copious than has been supposed. From 14 to 16,000 words have been already collected, and the missionaries are almost daily meeting with new ones. Several attempts have been made at compiling a grammar, but no one has, as yet, been able to satisfy himself in this difficult task.

Proposed Visits of the Deputation to the other Islands, &c.

Having been detained so much longer by our voyage to the Sandwich Islands than we expected, our stay here must be protracted somewhat beyond the period originally proposed. It is probable that we shall not be able to leave these islands finally till towards the autumn of 1823. After spending four or five weeks in this station (*i. e.* Raiatea), we propose visiting Borabora, and then Taha. Afterwards, we intend returning to Tahiti and Eimeo, and shall spend about the time before

* Missionaries from Europe.

mentioned at each of these stations. With the state of things at Huahine, we have been most highly gratified. We are much pleased with what we have seen at Raiatea, and hope to be able to make such a report of this station also, as will afford the directors and the religious publick a high gratification, and great encouragement to persevere in the work of the Lord.

Success of the Gospel in the South Sea Islands.

We often wish it were possible that both the friends and the foes of missionary exertions could but see what we have seen, both in these islands, where the gospel has had so glorious a triumph, and in those which we have lately visited, and where "Satan's seat" yet is—the *foes* of missions would retire ashamed and confounded at their inhumanity, while the *friends* of missions would "thank God, and take courage," while they gave scope to more abundant liberality, and redoubled their zeal in this most glorious of all benevolent undertakings. How far the gospel has extended its victories among the islands of these oceans it is impossible to say, but we have reason to believe that it has reached many of the islands in the *dangerous Archipelago*, induced them to abandon their idols, and reconciled those who have been from remote periods, the most cruel and savage of all human beings. Among these islands we hope to extend our inquiries before we finally leave the South Seas.

Providential Mercies acknowledged.

We have been in dangers oft, but we prefer recounting our mercies, and speaking of the goodness of that God whom we are anxious to serve, and whose glory we are solicitous to promote. Hitherto we have been singularly preserved amidst vast oceans, and the innumerable and dangerous reefs by which these islands are every where surrounded. No real evil has befallen us. We are favoured with good health, and meet with the most affectionate treatment wherever we go, both from the missionaries and from the natives, kings, chiefs, and people. All concur in one wish to give us proof of their friendship and esteem. They thus testify their gratitude to God for sending them the gospel of his Son, and to that society whom we have the pleasure and honour to represent. In our multiplied mercies, we recognise the answers of your prayers and those of our beloved friends, who have the direction of the affairs of the society, and those of the religious public in general, who, we doubt not, continue to take a lively interest in the success of our mission, and our personal success. Brethren, pray for us.

We wish you to present our united Christian love to Mr. Hankey, with all the officers and directors of the society. Accept the same yourself, and be assured that we remain,

With great affection and esteem,
Your Friends and Brethren,
for Jesus' sake,
DANIEL TYERMAN,
GEORGE BENNET.

—

After the foregoing view of the prosperous return of Messrs. Tyerman and Bennet from the Sandwich Islands, it will be pleasing to observe the promising state of the mission there, and the cordial co-operation of Mr. ELLIS, the British missionary, with those from our own country who had the preoccupancy of that important station. These accounts are taken from the Missionary Herald for the last month.

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JOINT LETTER OF THE MISSIONARIES.*

By this conveyance we are able to inform you, that the uninterrupted work of instruction, and the demand for more labourers, continue to increase. The government has to some extent, and much to our satisfaction and encouragement, publickly acknowledged the Christian Sabbath, and required a suspension of ordinary business and sport on that sacred day; especially where there are Christian teachers to lead the people into the worship of Jehovah, whom they allow to be the true God.

Various Improvements.

There is, we are happy to say, an increased attention of the rulers and the people, though less than we could wish, to publick preaching, to occasional lectures, to funerals, and more private instruction, to family prayer, and to epistolary correspondence, which they are, in many instances, able to maintain among themselves; and in which the king and queen, and some others, are very pleasantly engaged with the rulers of the South Sea Islands. Of their ability to engage in such a correspondence, the king's letter to the American Board, and to the directors of the London Missionary Society, indited

* This letter was sent to the American Board of Foreign Missions.

by himself, and written by his own hand, will, we doubt not, be regarded as very interesting and satisfactory proofs We cannot but hope, that the very suitable acknowledgments which this young ruler has made to the Board, and to the Christian publick, for the favour they have conferred on him and his people by sending Christian teachers to enlighten them, and show them the way of salvation, will greatly encourage our patrons, and all the friends of the mission, to persevere in their kind exertions, and their fervent prayers for the conversion of the king and his people. As a pleasant proof of the carefulness and proficiency of the king, as a pupil in the art of writing, we send to the Board his second copy book, written principally in December last, in his more lucid days, and which may be regarded as marking his improvement for the quarter preceding the 9th of Jan. last. The covering is a neat specimen of native manufacture from the bark of the tapa trees.

Domestic Industry.

We might also mention the obviously increasing attention of the people at this place to the use of the needle, and to the wearing of decent apparel of foreign manufacture. Bonnets, hats, gowns, shoes, stockings, &c. are becoming more fashionable in the higher classes. Our female helpers have assisted the principal women in furnishing themselves with gowns, bonnets, &c. Some have bought them from merchant vessels; some have received bonnets from the chief women in the Society Islands, manufactured there by native females, and somewhat resembling chip. They are valued by the female chiefs here, as tokens of affection, as specimens of improvement in kindred tribes, and as convenient articles of Sunday dress.

Attention to Publick Worship.

Honoruru, the present seat of government, occupies about one square mile, and contains about 550 houses. Allow 50 to be uninhabited, and allow eight souls to each house of the remaining 500, including persons who are present from other districts and other islands, and the number of souls in the village of *Honoruru* is 4,000. It is truly animating to see one-fourth of this number, including the king and several of the principal chiefs of the islands, come out on the Sabbath to the place of worship, filling the house to overflowing, and thronging the doors and windows, as if they would know what our new doctrine is. We are, in answer to your prayers and by the favour of God, allowed to call on them from Sabbath to Sabbath in the language of the prophet, *O, ye dry bones, hear the word of the Lord;* and, in the midst of this great valley, to lift up the aspiration, *Come from the four winds, O breath, and breathe upon these slain, that they may live.* But alas, how few are the signs of returning life! Will not our patrons, will not the churches, especially on the Sabbath and on the monthly concert, now observed by our congregation, more earnestly and fervently pray, that as the people have begun to lend their ears to the preaching of the gospel, they would also give their hearts to Christ; and that the life-giving Spirit of God would descend upon them and new-create their souls.

In our communications we have acquainted you with our prospect of assistance from the Rev. Wm. Ellis, a missionary of the London Missionary Society, stationed at *Huahine*. We are now able to apprize you of his safe and seasonable arrival, with his family, on the fourth of February;—of their welcome reception and quiet settlement among us; and of his prompt and cheerful entrance into our labours, with a fair prospect, not only of a happy and permanent union with us, but of great usefulness to the people. Though his associates at the Society Islands clung to him, and for some time studiously endeavoured to put a different construction upon the language of Providence from that which we had conceived the Lord of the harvest intended, they at length held their peace, believing it was of the Lord. The movements of Providence, which led the way, and which were so striking from the beginning, have continued to be marked through every step of his progress in leaving the Society Islands, and settling in the Sandwich Islands. He seems to have had the cloudy pillar continually before him, which has occasionally shown so much of the dark side, as clearly to evince its presence.

Clerical Association and License of Mr. Whitney.

Mr. Thurston, Mr. Bingham and Mr. Ellis, have already united in an association for mutual improvement and aid in this great work; and as the first important act, they examined Mr. Whitney and gave him license to preach the gospel; who, having preached here once in English, has returned to Tauwai to hold forth the word of life in that opening field. Thus two preachers, in addition to the number before employed, have taken up the trumpet, and we are daily looking for five more, with their associates, to join our little band.

It is a peculiarly encouraging feature in the present aspect of things, that the chiefs are desirous to engage teachers for themselves and people, from among those who have not yet arrived.

Governor Adams at Kairua, where Hopu has a school of 60 pupils, wishes some of our expected helpers to settle on Hawaii, which others also approve. Most of the chiefs we believe desire that some may settle on Maui. Taumuarii has given permission to build two houses at Tauwai for the accommodation of two of them; and should one of us remove to a new station, there will be room at least for two of the number at this place. Thus the way appears to be open for their reception.

Obstacles to Secular Improvement.

But little or no encouragement is yet given to our cultivating the soil. We have not yet been able at this station to procure from the government, or from any other quarter, a cow, or an ox, or a horse, though we could wish, that some of these animals might be possessed at each station. This fact is the more remarkable, as there are cattle and horses in considerable numbers on the plain, and as our large and small carts are in great demand for drawing stone and other materials for buildings, and for fences, &c. but they are still drawn entirely by hand. Such, too, is the very precarious tenure, by which land, or even the fruit of it, is held, united with the natural suspicion of the government, that any considerable attempts to cultivate the soil, to change the mode of agriculture, or to meet our current expenses by the fruit of our labour, would, we fear, tend to embarrass, rather than facilitate, what we deem the more important work of the mission in its present infant state.

The facts already mentioned in this letter, together with others that might be stated of the same bearing, seem to indicate, that it is the design of Providence to diminish the proportion of laymen and increase the number of preachers; though schoolmasters, physicians and mechanics, would find encouragement, and be highly important agents in the cause.

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LETTER FROM THE KING.

Composed and written wholly by himself.

"*Oahu, March* 18, 1823.

"*To the body of the American Board.* Great affection for you all, dwelling together in America.

"This is my communication to you all.

"We are now learning the *palapala*, (reading, writing, &c.) We have just seen, we have just now heard, the good word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us. [That is, for all.] This recently, is the first of our being enlightened. We have been compassionated by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice, in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

"This is another communication to you. You have heard perhaps before; but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father before me; but lately, in my time, *I have cast away the wooden gods.* Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

"Our common Father hath loved you all. Benevolent also was Jesus Christ, that in speaking unto you, he should say unto you, "*Go ye, teach all nations, proclaim the Good Word of Salvation.*" The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

"Spontaneous was your love in your thinking of us, and in your sending hither, to this place. Had you not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us;—and the people of our few islands are becoming enlightened.

"Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

"TAMEHAMEHA.
King of Hawaii."

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LETTER OF MR. ELLIS.

Our dear brethren and sisters of the mission family, says Mr. E. greeted our arrival in the most affectionate manner; and, by their kind attentions, have laid us under the most lasting obligations. The king and chiefs also heartily welcomed us to their shores.

We have been happy in uniting most cordially with your indefatigable missiona-

ries here, in bearing a part of the burden resting upon them, and sharing the toils and fatigues peculiar to the station we appear called unitedly to fill. The only interest I desire to promote is the advancement of that cause, which we have given ourselves up to support and extend. In the translation of the scriptures, preaching the everlasting gospel of the Son of God, gathering and planting Christian churches under the Great Head of the church, and advancing the moral and intellectual improvement of this interesting people, I shall always feel the greatest satisfaction in lending my feeble aid.

I am happy to present you by this opportunity with two copies of the gospels by Matthew and John in the Tahitian language, together with a specimen of the hymns, used in the various congregations of the Society Islands. Most of the hymns are original compositions, and are employed constantly by many thousands of worshippers. I trust the period is not very remote, when you will receive similar portions of the scriptures from your interesting mission here.

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We give the following short extract of a letter from Mr. LAIDLER, a missionary at Bengalore, in India; with a view of enforcing what we lately said on the importance of female education in India. The writer makes his appeal to Christians in Great Britain—we make ours to Crishtian *women* particularly, in behalf of their own sex.

Female Education.

The native prejudices against female education are strong. Six girls have been taken away since January last. Nineteen children are now wholly under our care, and two females to wash, prepare their food, &c. Female education must be kept in view. Whatever the trials, disappointments, and sacrifices may be, they must not paralyze our efforts, nor cause a moment's hesitation. The awfully degraded and ignorant state of the female population in India, will, as long as it exists, remain an intolerably oppressive weight on the very springs of moral principles, and will continue to convey a deadly poison through every vein in organized society. The Israel of God have done much in highly favoured Britain, but a great deal more is necessary, and a great deal more is expected—yes, expected.

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In our last number we communicated an account of the conversion of a Persian by the missionaries at Astrachan, and of the decision of the Emperor of Russia, that he should be baptized agreeably to his own wishes. We find in the Evangelical Magazine, from which we have already quoted, the following detailed statement of the whole transaction, which we think will be read with great interest. Whatever may be the religious state of the Russian Emperor, we think there is good reason to hope that Prince *Alexander Galitzin* is a Christian in more than name and profession.

Scotttish Mission, Astrachan.

[To the Secretary.]

Dear Sir,—I have lately received a letter from St. Petersburgh, informing me of the conversion of a young Persian of the name of Mirza Mohammed Ali Bey, by the blessing of God on the labours of the Scotch missionaries who are settled in the government of Caucasus. He in consequence expressed a wish to be baptized into the Protestant faith, and by the hands of those missionaries who had been the instruments of his conversion. An objection however was made to this proposal; but the subject being laid before the Emperor, the following satisfactory reply was communicated by Prince Galitzin.

I remain, Dear Sir,
Yours, very respectfully,
W. R.

Bridport, August 14, 1823.

His Excellency Prince Galitzin's reply to the British missionaries at Astrachan, respecting the converted Persian's request to his Imperial Majesty; dated 30th May, 1823.

Your most agreeable letter, dated Astrachan, the 7th of May, respecting the conversion of the Persian Mirza Mohammed Ali Bey, and the enclosed petition from him to his Majesty the Emperor, I have duly received. I was at the same time favoured with a communication from his Grace Abraam, Archbishop of Astrachan and the Caucasus, relative to the same subject. Taking a cordial interest in the conversion of this young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before his Imperial Majesty, that the pious wish of Mirza Ali Bey to obtain the sacrament of holy baptism might be fulfilled with all possible despatch. His Majesty the Emperor, having himself perused with the greatest satisfaction the account of the conversion of this Mahommedan, has most

graciously been pleased to order me, gentlemen, to inform you of his Majesty's pleasure, that this Persian should receive baptism in that communion with which he wishes to be united. This measure is in perfect accordance with the privileges graciously bestowed on the 25th of December, 1806, on the Scotch colony settled in the Government of Caucasus, in the 12th, 13th, and 19th articles of which is contained a sufficient decision, authorizing them to receive by holy baptism, all who are converted to the Lord, through your instrumentality. The delight with which I communicate to you this pleasing intelligence is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May His blissful reign be extended every where throughout the earth!

Requesting you will transmit to me in future an account of those individuals who like this Persian are converted with their whole heart and soul to the faith of Christ, it is with pleasure I at the same time assure you of my sincere good will towards the object of your society, and my constant readiness to render you my services and all necessary protection. With the highest respect, I have the honour to remain,

Gentlemen,

Your most humble servant,

(Signed) PRINCE ALEXANDER GALITZIN.

St. Petersburg, May 30th, 1823.

DOMESTICK.

From the Missionary Register.

UNITED FOREIGN MISSIONARY SOCIETY.

Since our last number was issued, we have received letters from the *Union Mission* to the 15th of July, and from the *Great Osage Mission* to the 1st of August. These communications are, in some respects, more encouraging than any other which have been received in the course of the year. A number of the Osages of the Arkansaw were turning their attention to agricultural pursuits, and were preparing to form a settlement for this object within two or three miles of our missionary establishment at Union; and an accession of nine Indian children had recently been made to our mission school at Harmony. There was ground, also, to believe that the Great Osages would soon return to the village, (in the vicinity of that station,) which they abandoned in the autumn of last year.

In the month of July, the Rev. Dr. Milledoler and the Rev. Dr. Spring were appointed commissioners to visit our missionary stations at Tuscarora, Seneca, and Cataraugus. They commenced their journey about the 10th or 12th of August, and returned to this city on the 23d of September. A report of their proceedings will be presented to the Board of Managers at its first meeting, and will probably be published in our next. A statement of the collections and donations received on their tour will be inserted at the close of the present number.

In the month of August, the Board resolved to commence a missionary establishment at Mackinaw, in the territory of Michigan. The Rev. WM. M. FERRY, who had resided at that place about ten months, and who tendered his services to the Board, was appointed superintendant of the mission. His commission and letter of instructions, dated the 20th of August, were transmitted to him at Northampton, in Massachusetts; and on the 5th of September he and his wife, having made the necessary preparation, passed through Albany on their way to their destined residence. Mr. Ferry is instructed to open a school for Indian children as soon as practicable. Should the success of his enterprise and the liberality of the Christian community warrant the measure, additional teachers, together with a farmer and his family, will be sent to his assistance in the course of the ensuing year.

The Board have also acceded to a proposition from one of their auxiliaries, the Northern Missionary Society, to take the management of its mission at Fort Graciat, in the Michigan Territory. This mission is located on the river St. Clair, about one mile below the outlet of Lake Huron, and embraces at present one male and two female teachers, with a school of fifteen or twenty Indian children.

Thus, in the course of a few weeks, the managers have added two missionary stations to the number previously under their care. This extension of their operations will require a proportionate augmentation of their funds. To the liberality of the friends of Indian missions, controlled by the influences of Divine Grace, they look with confidence for the requisite means to carry on their missionary labours with promptitude and energy.

UNION MISSION.

EXTRACTS OF LETTERS.

From the Assistant, to the Domestick Secretary.—July 15, 1823.

Notwithstanding the trying circumstances and the dark prospects of the mission at the commencement of June, yet, by the favour of a kind Providence, that month closed with a brightening

scene, the lustre of which has not yet been diminished. On the 1st and 2d instant we raised our mills. To accomplish this, about thirty men, besides our own family and hired men, were collected, as by a Divine impulse, from the states of Missouri, Illinois, and Ohio, at the very moment their assistance was needed, and the provisions necessary to make them comfortable were afforded, only the day before, by the arrival of our supplies from Cincinnati. Probably two-thirds of these men never before saw a frame building of any size raised; yet, notwithstanding the weight of the timber, the extent of the building, and the inexperience of the men, no frame ever went up with more precision and promptness. Not the smallest disaster was sustained by a single individual. Surely the hand of God was visible here. It is judged by all who have seen the frame, that it is remarkably strong and skilfully constructed.

On the 10th inst. brother Vaill returned from the post of Arkansaw. He brought letters from the Board, of the 17th of December, the 6th of March, and the 3d of April. He also brought letters for the family, and papers, pamphlets, &c. as mentioned in his late communications to the secretary of the Board. He informs us that the iron for our mills, which had been ordered from New Orleans, is now on its way up the Arkansaw.

The family enjoy ordinary health. Sister Fuller, although still feeble, is recovering. She is now able to walk about, and occasionally to ride. The school is now under the care of brother Spaulding, and is making good proficiency.

I expect in a few weeks to commence a settlement, about two or three miles from this place, with a few Osage families, who wish to adopt our habits and mode of living. The probable advantages of such settlements cannot at present be calculated. The late dispensations of Providence seem plainly to require the adoption of this measure. It may prove to be the corner-stone of civilization in this tribe.

That the Divine blessing may attend every effort of Christians for the spread of the gospel, direct the deliberations of the Board, and crown every labour with success, is, dear sir, our constant prayer.

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GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

From the Superintendant to the Domestick Secretary.—August 1, 1823.

We have now, as you may learn by the journal, eighteen Osage children in our mission school; thirteen girls and five boys. Some of the girls who first entered the school can now converse intelligibly in English, and are beginning to read in the Testament.

Our prospects, we think, are brightening. It is said that the Kickapoos are about to fix their residence within twenty-five or thirty miles of our station. To them we intend to give an invitation to avail themselves of the school for the instruction of their children, and we think that kind treatment will soon soften the Osages, and bring them back to the village in which they formerly resided. Could we bring the children of different nations into the same school, much would be done to remove their national enmity, and to induce them to live on terms of peace and friendship.

Information from Mr. Pixley.

Monday, May 26.—Two Indians arrived with a note from brother Pixley, who is on his return from the Indian village, stating that he has been for two days water-bound, within eight miles of our station, and entirely destitute of food and shelter. The rivers in this country have been rising for several weeks, and are now so high that the banks in many places are overflown for miles in extent. We have sent provisions for his relief, and hope he will soon be enabled to reach home in safety.

Sufferings and Arrival of Mr. Pixley.

Tuesday, May 27.—Brother Pixley arrived to-day, after an absence of nearly eight weeks. He has had, in consequence of the rise of the rivers, a most unpleasant and perilous journey. He set out for home on Friday last, in company with one of the Indian traders. Having swam the Neosho, or Six Bulls, the river on which the Indian village stands, they proceeded on, without impediment, until they came within eighteen miles of Harmony. Here they swam the river, and on Saturday, about noon, they came to another bend of the river, where the water was, apparently, still higher. Being then with ten or twelve miles of home, and anxious to arrive there that evening, they left their blankets and other baggage, stript off their coats, and plunged into the stream. After much difficulty and delay in crossing the horses, they passed through a prairie covered with water, and in less than half a mile they were compelled again to swim. They then passed on in sight of Whitehair's old village, where, to their surprise, they had to swim a third time, and then to wade a long distance on a low prairie, in water reaching almost to the backs of their horses. They were now upon higher ground, and within seven or eight miles of home, but the sun

was nearly set, and there were two rivers still to cross, besides a long low prairie, which they had reason to suppose was swimming deep through its whole extent. To attempt to proceed at that stage of the water, and especially in the night, would have been highly presumptuous. No alternative remained but to lie down on the spot where they were, without food, without fire, without covering, and dripping with water as they had just ascended from the river. They therefore gathered some old bark for their beds and their covering, and lay down, in the absence of all other kinds of refreshment, to gain a little from sleep. On the Sabbath morning they passed on, in the hope of finding a place where they might cross the first river by swimming. In this, however, they were utterly disappointed. The low grounds were inundated to so great a depth and extent that, without exposing themselves to extreme hazard, they could not reach even the nearest bank. Thus worn down by cold, hunger, and fatigue, they could look for no sort of relief to-day, but from the kind hand of an overruling Providence. Nor did they look to that source in vain. In the course of the day, a young fawn was thrown within their reach, and within an hour after they had caught and dressed it, they met a man who, like themselves, was seeking a place where he might cross the river, and who had the means of striking fire. They soon roasted the fawn, and eat it without bread or salt. On Monday they were overtaken by a company of traders, half-breeds and Indians. This company were also suffering much with hunger. Their hunters had found no game, and they had been nearly two days without food. Two of the half-breeds ventured to swim the river, and to convey a letter to our establishment. The necessary aid was promptly afforded, and to-day brother Pixley has been enabled to surmount every impediment, and to arrive at our habitation in safety.

THEOLOGICAL SEMINARY AT PRINCETON.

On Friday, the 19th of September, last, the semi-annual Examination of the Students of the Theological Seminary of the Presbyterian church, at Princeton, commenced in the publick edifice of the Seminary, in the presence of a Committee of the Board of Directors, and terminated early in the afternoon of the following Monday, when the Board met, and received the report of their Committee.

The *First* Class were examined on the studies of their whole course, viz. the Hebrew and Greek languages; Sacred Chronology; Sacred Geography; Jewish and Biblical Antiquities; Sacred Criticism, including the antiquity of the Hebrew language, letters, and vowel points; the state of the Hebrew and Greek Text; the sources of their corruption, and the means of correcting them, embracing the ancient versions, and the history of the criticism of the Old and New Testaments; Didactick and Polemick Theology; Biblical and Ecclesiastical History; Church Government; the Composition and Delivery of Sermons; and the Pastoral care.

The *Second* Class were examined on Didactick Theology, and Ecclesiastical History. And

The *Third* Class were examined on the Hebrew and Greek languages, on Biblical History, and on Jewish Antiquities.

The *nine* following members of the *First* Class received certificates of having gone through the usual course of instruction in the Seminary to the approbation of the Board, viz. Albert Barnes, Charles C. Darling, Eldad Goodman, Baynard R. Hall, John Kennedy, John Knox, Nathaniel Pratt, Joseph Sanford, and George Stebbins.

On the afternoon of Monday, the 22d, the Students were dismissed with an Address by the Chairman of the Examining Committee. This Address will be found in a preceding part of our present Number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.

Of Rev. Charles C. Beatty, Steubenville Church, for the Contingent Fund - - -	$10 00
Of Rev. Michael Graham, Peaks and New London, Virginia, Hanover Presbytery, for do.	25 00

Of Peter Ludlow, Esq. from Jamaica, Long Island, for do. -	14 00
Of Joseph Cushing, Esq. from the Church in Taminy-street, Baltimore, under the pastoral care of Rev. Mr. Duncan, for do. - - - - - -	101 75
Of Rev. John W. Scott, a quarter's rent, for do. - - -	87 50
Of the Second Presbyterian Church, for do. - - - -	68 25
Of Benjamin Strong, Esq. Cedar-street Church, New York, for do. - - - - - -	123 67
Of Peter Ludlow, Esq. Orange-street Church, New York, Rev. Mr. M'Cartee pastor, for do.	10 00
Amount received for the Contingent Fund	440 17
Of Rev. Dr. Janeway, the fourth and fifth instalments in full of his subscription for the Philadelphia Synod's Professorship	100 00
Of Rev. Colin M'Iver, in part of the Presbytery of Fayetteville's Assumption in aid of the Southern Professorship, 205.60, viz.	
From the Congregation of Sharon - - - -	28 00
Bluff, Barbecue, Averasburg, and Tirza -	7 00
Philadelphus, St. Paul's, Lumberbridge, and Bethel - - - -	20 00
Centre 14.75, Ashpole 14.35, Laurelhill 12.50	41 60
And from Pinetree and Sandy Run - - - -	109 00
Of Rev. Charles Hodge, from Mr. John Kennedy and Mr. Trimble, each $10 for the Scholarship to be endowed by the Senior Class of 1823. - -	20 00
Of Rev. William Henderson of Lexington, Kentucky, for the Eumenian Society Scholarship	10 00
Total	$775 77

View of Publick Affairs.

Spain.—During the last month, the accounts from Spain show beyond a question, that the French arms have been almost uniformly successful in contending with the Constitutional troops. Malaga has been retaken; and Riego, the Constitutional general, is, by one statement, represented as having retired with his troops into the interior, and by another, to have found his way into Cadiz; and to have opposed with success the attempt of General Alava to treat with the Duke de Angouleme, although authorized to do so by the Cortes.—Alava, it is said, has fled to St. Sebastians, to avoid being put to death by Riego. But how he could get to St. Sebastians, unless favoured by the French, we cannot conceive. Tariffa has also been lost to the Constitutionalists. The French have likewise taken the Trocadero, a fortress about six miles from Cadiz—whether by treachery, by surprise, or by valour, we are unable to decide. It would seem that the Cortes, notwithstanding their solemn protestation that they would never treat with the French in regard to the validity of the existing constitution, are now desirous to form a treaty of some kind: that the Duke de Angouleme refuses to treat, unless the king be first set at perfect liberty, and the possession of Cadiz be put, if not into his actual possession, yet so within his power, that he can take it whenever he may be so disposed.—These humiliating terms are said to have been rejected.

The taking of the Trocadero is no doubt a subject of exultation for the French, and of mortification to the Spaniards. Yet it is to be remembered that after this strong hold, and two others, more in advance towards Cadiz, had been captured by Bonaparte, he was unable to take the city itself. On the 19th of Sept. last it was not taken, if we may credit an account which appears to be authentick: and if it continued to hold out for two or three weeks after that date, the French would probably find a far more formidable enemy in the season of the year, than they have ever found in the ar-

mies of the Cortes.—The elements defeated one French army in Russia, and may defeat another in Spain.

We profess ourselves utterly at a loss to determine—so various and uncertain are the accounts—whether the leaders of the Constitutional cause are, or are not, in a state of despair or discouragement, and desirous to treat with the French for their own safety, and in regard to some provisionary measures relative to the future form of government in Spain. The mediation of Britain is mentioned with confidence in some accounts. But in any event, we are confirmed in the opinion which we intimated in our last number, that no treaties, nor any arrangements that can be made, will give any thing like *tranquillity* to Spain, for years to come. The hostile parties cannot be reconciled speedily, and internal bloody feuds will probably distress and harass that unhappy country, till they exhaust themselves by their own conflicts. We apprehend, as we have heretofore said, that the righteous Sovereign of the universe has a controversy with this nation, which, in one form or another, he will carry on, till his retributive justice shall have received its full demand. In the existing contest we have always considered the French as the guilty aggressors; and whatever may be their successes, we have not a doubt that it will be seen in this, as in all other cases, that "the triumphing of the wicked is short." The counsels of the Most High are unknown to mortals: but if He who rules the seasons and guides the course of nature, should make use of these as "the besom of destruction" to sweep the armies of France from the soil of Spain, the dispensation would not be wonderful. It would be conspicuously just, and the destruction would appear, to all but Atheists, to come immediately from the hand of God.

Portugal.—It appears that the ruling powers in Portugal have actually taken part with the French against the Constitutional cause in Spain, and have sent some vessels of war to assist in the siege of Cadiz.—We are nevertheless made to believe that there is a great and general dissatisfaction in this kingdom, in regard to its rulers and to all their proceedings; and that another revolution can hardly fail to be soon attempted.

Great Britain and France.—Nothing has transpired, during the last month, in regard to these two great powers which we think necessary to notice, except what relates to Spain, of which we have already spoken.

Prussia.—It appears that the King of Prussia is attempting to introduce something like a very limited and guarded system of representative government among his subjects. This has doubtless been done to pacify clamours which he is afraid wholly to disregard, and to which nevertheless he is resolved to yield as little as possible. We suspect the experiment will not prove successful. In such a case it is commonly easier to refuse altogether, than to yield a little and then stop. We might parody a couplet of Pope, and apply it to this subject, with quite as much truth as the original contains, in reference to learning—

> "A little freedom is a dangerous thing,
> Drink deep, or taste not Eleutheria's spring."

A little liberty always whets the appetite for more, affords facilities for urging its claims, and for asserting them by force, if they are denied to entreaty.

To our apprehension the state of the nations of continental Europe, generally, is a fearful one. It would seem as if they could not obtain the blessings of free government, without convulsions at which humanity shudders: and yet they are becoming so well informed in regard to these blessings, and of their right to enjoy them, that they will not much longer be kept out of

the possession, by all that can be done by their present masters—Oh that a way might be opened in the providence of God for emancipating the world without deluging it in blood!

THE GREEKS.—There is nothing in the political world in which we take a more lively interest than in the cause of the Greeks. Of the exact state of that cause at present, we are not able to give such information as can be relied on. We think however that it is on the whole prosperous—more so than it appeared to be a month ago. By an arrival at Baltimore, bringing advices from Smyrna, as late as the 14th of August, we learn that that city was perfectly tranquil; that the Greeks were completely masters of the Morea, except the fortress of Patras; that the Greek fleet was at Ispara, contemplating a desperate attack on the Turkish fleet. A private letter from Smyrna, of the 19th of August, received by the same arrival, is said to represent that the Greek cause is every where prosperous; that the Pacha who commands the Turkish fleet before Patras, had been able to effect nothing, on account of a fever—we suppose it to be the plague—which prevailed among his men, and had much reduced their numbers; and that the Senate of the Morea had ordered their fleets to be prepared to attack the Turkish fleet on the 22d of August.

SOUTHERN AMERICA.—The Mexican congress, by the latest intelligence, was expected to convene in a few days, for the purpose of forming a constitution, which it was generally expected would be that of a federative republick. It appears that a quarrel has arisen between the authorities at Mexico and the Spanish general who yet retains the island of Sacrificos, on the Mexican coast near to Vera Cruz—which it was expected would have been amicably settled; but we are informed by the last accounts that Vera Cruz "has been battered down by the guns of the castle."—Of the Colombian republick we have nothing to report at present that could be deemed interesting.

Don Pedro I. the new emperor of the Brazils, has changed his ministers; because, as he says, he found that such was the wish of his people, to which he declares it to be his opinion that every monarch ought to conform. This is a doctrine which will not be received with implicit credence by his brother emperors in Europe. To them, however, it is said he has addressed a request, that they would acknowledge him as the rightful head of his new empire. His father-in-law, the Emperor of Austria, to whom the request was immediately made, consulted his allies, the Emperor of Russia, and the King of Prussia, on this subject; and they have all agreed not to sanction the claim of Don Pedro, till it shall have been sanctioned by his father, the reigning King of Portugal. All these monarchs seem firmly resolved to maintain what they think the rights of legitimacy. They are evidently much disturbed by the disposition to deny these rights, which seems to be gaining ground throughout the civilized world. Their disturbance is likely, we think, to be greater before it is less, *nec dolemus*. The new emperor and his republican neighbours of Buenos Ayres, are in a state of hostility with each other; which, although open warfare has not yet taken place, appears to be ripening fast for such an issue. When the territories of an empire and those of a republick unite, and those kinds of government are both in their infancy, good neighbourhood will not easily be preserved.

On the western side of South America, an ardent contest is yet carried on for the government of Peru, between the Patriots and the officers and armies of Old Spain. The latter, by the last accounts, were in possession of the town of Lima; while the almost impregnable fortress of Callao, two leagues distant, and commanding the approach to Lima by water, was in the hands of the Patriots. We had hoped that Spain had done with at-

tempting to subdue any of her former South American provinces by force of arms. It is yet otherwise in Peru; and how long the conflict will last we are unable to say, although we have no doubt of the ultimate triumph of the patriotick cause.

United States.—In addition to the numerous other calls to pious gratitude, which the inhabitants of our favoured land should hear and remember, the return of health to the most of those regions, which for several months had been visited with unusual sickness, is one that ought to be particularly regarded. The man after God's own heart, when he had the choice of calamities, said, "let us fall now into the hand of the Lord, (for his mercies are great) and let us not fall into the hand of man." It is added—"So the Lord sent a pestilence upon Israel." We have not been afflicted even with pestilence during the past season. But while the righteous Sovereign of the universe has been correcting other nations by the worst of all scourges —war, and its attendant evils,—and has not permitted us "to go wholly unpunished," yet he has chosen for us the same kind of infliction, and in a very moderate degree, which only in its most terrifick form, his servant of old was permitted to choose for himself and his people.—He has held the rod in his own hand; his strokes have been infinitely "lighter than our sins;" and the comparatively gentle chastisement has been speedily removed. But let us recognise the chastisement as really coming from the *divine hand;* let us not stop at second causes, but look through them all to Him who orders and governs them at his pleasure. Let us be truly and deeply humbled for our sins, and penitently and thankfully turn unto Him who hath corrected us "in measure and in mercy." We do exceedingly rejoice that the General Assembly of the Presbyterian Church has appointed a day in this month, to be especially set apart for *thanksgiving, humiliation and prayer.** We hope the day will be solemnly observed agreeably to its designation; for if the circumstances of our country had been foreseen, the specification of the particular duty now incumbent, could not have been more distinctive. Let then the language, not only of our lips, but of our hearts be—"Come, and let us return unto the Lord: for he hath torn, and he will heal us, he hath smitten, and he will bind us up."

TO READERS AND CORRESPONDENTS.

If we need an apology for occupying so large a part of our present number with the address to the theological students of the Seminary at Princeton, we have to say, that we have been chiefly influenced in this by a desire to accommodate the pupils of that institution, in giving them the whole address in a single pamphlet. At the same time, we hoped that the general reader would find interest enough in the address, to carry him through it without great weariness. We are not at present deeply in debt to our correspondents. We could wish to be a little more so, especially in short essays. Μικρος is received.

* See Religious Intelligence for June, page 281.